

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. X.—NEW SERIES, No. 266.]

LONDON: WEDNESDAY, DECEMBER 18, 1850.

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VOL. X.—NEW SERIES, No. 266.]

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ECCLIASTICAL AFFAIRS.

MORE LAST WORDS.

WE had fully intended to have done with this Papal question, in so far, at least, as the difference of opinion between us and some of our Anti-state-church friends is concerned—but the letter of our friend Mr. Mursell, inserted elsewhere, cannot well be passed over in silence. The respect we owe to him, as well as that due, as we think, to the position we had assumed, demands recurrence to the topic we were anxious to have dismissed.

Our friend appears to think that in commenting on his letter, as we did last week, in two or three sentences only, and in neglecting to fortify our opinions "by some pretensions to proof," we were treating "the question of the day" with less respect than was due to its gravity. Now, we must endeavour to set him right by a simple statement of facts. On "the question of the day" we had written a succession of articles much more extended than is our wont. In last week's number we had already penned two, before we saw his letter. That letter having been published in a provincial paper, did not come under our eye till Tuesday evening, and we noticed it briefly, together with other documents, in our Summary. We did not, however, content ourselves with this—we referred our readers to the full expansion of the few phrases we there made use of, in our leading ecclesiastical article. Physical powers, we beg to remind our friend, have their limits in editors as well as in other men—and, we can assure him that, for the last few weeks, ours have been pretty well tested.

In the few remarks we did make on Mr. Mursell's letter, published in the *Leicester Chronicle*, we ventured to point out what appeared to us to be two fallacies pervading it—and we said, "The first is, that the recent act of the Pope is, in substance, an innovation." By "innovation," we meant what Dr. Johnson defines as "Change by the introduction of novelty"—and by the use of the qualifying words, "in substance," in connexion with it, and by our subsequent reference, before the close of the sentence, to an alteration made by the Pope in the titles of his nominees, we intended our readers to understand that Mr. Mursell had implied in his letter, that the things which the Pope had done, besides altering these titles—viz., sending bulls into this country, mapping it out into divisions, and appointing bishops to preside over them—were innovations, which we characterised as a fallacy. To rebut our position, it is necessary for our respected friend to do one of two things—either to show that his letter implied no such thing, or to prove that the Pope's acts, above adverted to, were, and are, "innovations," or "change by the introduction of novelties," however stoutly we may deny it. Mr. Mursell takes the latter of these two courses.

In making out his case, however, he concedes what, indeed, cannot be denied, that the things which the Pope has done, are things which he and his predecessors have done before—and that they are not new in kind—but, that they are things contrary to existing law, and which he had no right

to do. In short, he contends that these acts are usurpations, or, if he likes, encroachments. But "innovations" assuredly they are not, because they are not novelties. Verbally, then, we think we were correct, and we hold that it is a fallacy to characterise as "innovations" the proceedings specially, and by description, adverted to by us.

We establish this, not as an argument, but as a justification. We wish to show that we used certain words to define a certain position taken up by Mr. Mursell, and that, so far as the position was defined by those words, we had a right to designate it "a fallacy." We hate logomachy, but, for the sake of others, we see the necessity of clearing the ground as we go.

We come, now, to more important matters—to things rather than words—to considerations affecting the first principles of religious liberty—considerations which must rule our ultimate decision as to whether the Papal movement ought to be met, on our part, by the law, or by the gospel.

And here, at starting, we are bound to take exception to the language and tone in which the abolition of the penal code, and the extension of civil equality to our Roman Catholic fellow-subjects, are spoken of. Mr. Mursell, we are convinced, would be amongst the last to deny, that these things are not so much "privileges conceded" to them as "rights restored." And yet, in his letter to the editor of the *Leicester Chronicle*, he says, in words which sound somewhat strange from his lips:—"We are told . . . that having given the Papists an inch, they must be allowed to take their ell—that having granted them Catholic Emancipation, we must grant all they think fit to ask. I submit that there are limits to concession, and that the party conceding has interests to consult, as well as the party greedy of concession." Now all this seems to us to imply that what we have done to liberate our Roman Catholic fellow-citizens from disabilities imposed upon them by the civil magistrate, we had not only the power but the right to refuse doing—that we acted of grace, not of justice—and that when we find our favour abused, we shall be justified in withdrawing it altogether. But is this so? Had justice nothing to do with our relaxation of previous severities? Christian justice, especially, which says, "Do unto others as ye would that they should do unto you?" We humbly maintain that it had a chief hand in bringing about the change—and that if toleration of Roman Catholics, and the Emancipation Act, are but expressions of justice—of what is due to others—of what we cannot withhold without wrong—then, also, is all that is logically deducible from those precedents, enjoined by the same high authority. And, in truth, notwithstanding the rather startling expressions which the exigencies of discussion have seemingly forced upon him, our friend really sides with us in this position—for in a subsequent passage of the same letter he writes—"We concede to our Catholic fellow-subjects all the *privileges* we claim for ourselves"—(and by the term "privileges," it is evident that he means "rights," because, as Protestant Dissenters, we claim nothing for ourselves but what we believe we and all men are fairly entitled to)—"We would not expunge a single law which exists in their favour, retrace any footstep which has been taken to their advantage; or enact any statute which should curtail their freedom. Let them propagate their religion by reason, by persuasion, by argument. Let them practise, without offensive obtrusiveness, all the ceremonies of their Church unmolested. Let them receive all the courtesies, the respect, and the kindness, which an enlightened charity dictates." The sentence does not end here—but we shall deal with the close of it presently. Meanwhile, we rejoice that, substantially, Mr. Mursell and we are agreed in this—that whatever, regarded as a religious act, does not trespass on the rights, liberties, or security, of ourselves or our fellow-men, it is not only expedient, but it is just, that they should be quietly permitted to do.

We think we may advance one step further. We imagine, that even if our mode of worshipping the Almighty, or the form of ecclesiastical government which, in our conscience, we believe to be

most scriptural, be forbidden by statute-law, that fact is not of itself sufficient to impose upon us the duty of submitting to it. Mr. Mursell will not admit, we are firmly persuaded, that, *touching religious things*, man's law, and duty to God, are always coincident. Accordingly, he must take some wider principle on which to condemn the Pope's late proceedings, than that they are in the teeth of existing statute-law—more especially as the Legislature, by abolishing the penalties attached to the violation of that law, proclaimed it virtually obsolete, and left it standing rather to silence political fears, than to express their own sense of what is right and just. The truth is that, for very many years past, the regulation of the affairs of the Roman Catholic Church in this country by its only acknowledged head, the Pope, has been tacitly allowed, contrary to statute, as absolutely necessary to complete toleration—and when this had been going on, unchecked, for upwards of a century, the Legislature, not disposed as yet to repeal the prohibition, repealed, nevertheless, all the penalties by which it was to have been enforced—and they did this for the express purpose of allowing the Pope to order the affairs of the Roman Catholic Church in this country. It is, therefore, rather unjust upon the old man at Rome, to charge him with issuing his bulls in defiance of the statutes of the realm. They have been purposely put into their present shape that he might, without fear or annoyance, let his voice be heard by English Roman Catholics in affairs pertaining to the government of their Church.

Well, then, the Pope's substitution of an ordinary, for a temporary form of ecclesiastical government, must be condemned by some larger principle, if at all—at least, by those who justify complete toleration. It must be resisted as a wrong done to us—to our civil rights and liberties—to the spirit of our constitution—or to the honour of our Queen. And this ground Mr. Mursell takes, confidently and firmly. Let us inquire how the allegation is maintained.

We suppose that it will not be contended that the episcopal form of Church government, is a form which the citizens of a free country cannot possess and enjoy, without trespass upon the rights of others, or without insult offered to the supreme civil power. When certain clergy from the United States of America came over to this country, and obtained from our hierarchy episcopal ordination, it will not be affirmed, surely, that in returning to their native land as bishops, they violated thereby any right of their fellow-citizens, or gave just umbrage to the first magistrate of the Republic. Men who see fit, have as much right to be ruled over ecclesiastically by bishops, as their fellows have to be governed by Presbyteries, or by Church majorities. It would have been an odd thing for the people of the United States to raise a clamour against the newly appointed functionaries, because they had obtained their spiritual authority from a foreign source, and from ecclesiastics enjoying, in this land temporal, as well as spiritual jurisdiction. The American bishops might have answered—"What, with our views of apostolical succession, were we to do? We could not ordain ourselves? We could never have become bishops but in virtue of that very appointment of which you complain. You could not make us such, because you have no authority from Heaven to do so. Either, therefore, we must derive our orders from a foreign source, or forego whatever they imply in our ecclesiastical system altogether." If this plea, in the mouth of these men, would have been valid, and we do not see wherein it is a violation of other men's rights, then, neither is it, in itself, a wrong done to us, nor to our constitution, nor to our Queen, that Roman Catholics should, if they prefer it, be governed, in ecclesiastical affairs, by bishops of their own, appointed by the Pope. The true offence lies not in the office, nor in the foreign source whence it comes.

Bishops, however, cannot discharge their functions as such without exercising jurisdiction—that is, they must govern, lay down the law, and enforce it, in things pertaining to their special sphere of authority. And so long as no power is employed by them in enforcing their laws but such as the

members of their own church voluntarily submit to, one can hardly see what right we have to step in between the parties, and say to the governed, "Your acquiescence in this kind of rule is an outrage on our rights," and to the authority governing, "Your rule over these people insults our sense of independence." But, perhaps, in theory, this episcopal jurisdiction is extended over us, who do not believe in its expediency, nor in its pretended scriptural sanctions—by which is meant, "All men ought to obey bishops rightly appointed, or, by disobeying, they incur the displeasure of God." This is very dogmatic—very presumptuous—very offensive to our common-sense—but surely it is no trespass upon our constitutional rights. Mere claims, however monstrous, are not wrongs perpetrated on us, until they are in some sense acted upon. Because my next-door neighbour claims to be lord of the manor, which I know to be a pleasant hallucination on his part, I am not therefore entitled to regard myself as an injured man—but if he, in his delusion, attempts to prevent my fishing in the stream at the bottom of my garden, I have a right to resist him, and, if necessary, confine him. The spirit of these remarks will be found applicable to the claims of all prelates—whether American, Anglican, or Roman. They are all exclusive—almost equally so—and pretend that their jurisdiction is one which all persons within their dioceses are bound to obey. The pretence proves very clearly their offensive arrogance—but it does not in itself constitute any violation of another's rights.

Aye! but the Pope has given to his newly-appointed hierarchy in this country "territorial jurisdiction," and this is, if anything can be, a defiance of constitutional law, and of sovereign authority. Well! now what is territorial jurisdiction? What, in connexion with this subject, do the words mean? They have been conjured with by a great many—not by Mr. Mursell—as the potent spell by which to raise from obscurity the most hideous phantoms of Papal aggressiveness. But what is the territorial jurisdiction spoken of as given by the Pope to his bishops? Power over the earth, or anything which it contains? Nothing like it. Right and title to the soil, or to its productions? Not a bit of it. It means episcopal jurisdiction (i. e., the right of a bishop to govern in his church) circumscribed by definite geographical limits—so as that, within those geographical boundaries, his authority is to be held binding upon his members, but not beyond them. This is what the term means; and if this be a wrong done to our liberties, or to the throne, then are we driven to this awkward position—that episcopal jurisdiction, even by Roman Catholics, is not a trespass upon our just rights, civil or political; but that episcopal jurisdiction, limited, in each case, by geographical circumscriptions, settled or assented to by the Pope, is a thing which our loyalty, patriotism, and Protestantism, should prompt us to put down. Will Mr. Mursell give us to understand whether he really means this?

And now for the episcopal titles derived from territory. For this is the only shadow, as it appears to us, of Papal aggression on national rights. We are very sorry to be placed under the necessity of repeating, in substance, what we urged on this head only a fortnight ago, but which we suppose our friend cannot have read, because he has not attempted to answer it. In his letter to us of this week, he writes, "It is the sole prerogative of the Queen to confer such distinctions in these realms." In his brief note to us three weeks back, he expressed the same opinion. Now, we ask, what is meant by this sentence? because we cannot gather sufficient explanation from the context. The assertion stands out nakedly, without a rag of argument to clothe it. Is it meant that ecclesiastical titles can only be rightfully and loyally worn when conferred by her Majesty? Then what becomes of the ecclesiastical title of distinction, "Reverend," which Dissenters give to their ministers, and their ministers as freely take? Or is it episcopal titles only which it is part of the royal prerogative to bestow? Whence, then, does the Bishop of St. Andrew's, or whence the Bishop of Glasgow, derive their distinction? The Queen does not appoint them to office—does not give them right to take the style and address of bishops. But although they have outraged thus, for a long time back, the spirit of the constitution, and have invaded her Majesty's prerogative, we do not see that Dissenters have felt themselves bound by their loyalty to resent the indignity. Or is it to territorial episcopal titles that the sentence is meant to apply? Again we appeal to facts. In Ireland, such titles conferred by the Pope are recognised by her Majesty's own Viceroy—and in the colonies, by Act of Parliament, exhibiting upon the face of it the Royal assent. It is very well for our friend to say very decisively that the bestowment of such distinctions is the sole prerogative of the Queen—but when we have as our authority for contradicting him, not simply the words, but the acts, of the Government, of both houses of Parliament, and of her Majesty herself, we must, with great deference to our friend, and in

all loyalty to our Sovereign, believe the latter to be right and the former wrong.

But if these titles, with territorial jurisdiction in England, be of no more significance than we attribute to them, why, asks our friend, why does Cardinal Wiseman "struggle so strongly for them? Why disturb all England rather than resign them?" The Cardinal gives his answer to this question, that it was to silence the taunts and detractions of men who, in the Anglican Church, sought to undermine Roman Catholicity by pleading against the Romanists the want of a hierarchy. We shall answer it otherwise. That which is a matter of insignificance to us, is by no means a trifle to Cardinal Wiseman. It is said he is an ambitious man—we can believe it. Might not the honour of his present position, without any addition to his actual power, possess strong attractions for him? Have not great men, before now, been willing to set the world on fire for a riband, or a star, which, when obtained, conferred not a fraction of increased power on the possessor? We suspect that in this, as in many other cases, the Cardinal's zeal for his Church is made to cover over his personal ambition, and that the Pope, in acceding to his requests, gratified a few restless and grasping ecclesiastics, rather than strengthened the Church over which he presides. But we do deem it a matter of comparative indifference to Protestantism, and to the royal throne, whether Wiseman and his suffragans be allowed to enjoy their honours, or whether they be deprived of them. So far as the interests of those who do not belong to the Catholic Church are concerned, we cannot think the Cardinal's schemes, nor those of his master, so far as they are yet developed, assume a hue of danger. For the national alarm we cannot very well account—but then we must say that other people do not appear to us able to give a much more plausible reason for it than we do. *Omne ignotum pro magnifico* explains it to some extent—disgust with Puseyism and affronted nationality do something more to solve the mystery—but a mystery it remains to us after all, and, unfortunately, our friend has not succeeded in healing our blindness.

We must close these remarks—at least till next week—for it is quite impossible for us to justify the second position taken up in our Summary of last week, without spinning out this article to most unreasonable limits. We believe that, looking at what public opinion is in this country, and at what the position and prospects of Popery are abroad, all fear lest it should establish itself here, and ally itself with the civil power of these realms, may be very reasonably dismissed by all good Protestants. This we shall endeavour to show next week. Meanwhile, however, we commend to those of our friends who are troubled on this score, the following observations, extracted from a very able discourse on the subject, just published, by the Rev. G. W. Conder, of Leeds:—

"What must happen ere such a thing can be accomplished? The vast majority of the intelligent people of England must be first converted to the Catholic faith. Our merchants, and manufacturers, and literary men, and newspaper editors, must be first persuaded to go to the confessional, and receive that absolution from a priest which many of them disdain now to ask of God. The intelligence of the nineteenth century must bow down to some incarnation of the follies of the twelfth and many succeeding ages. The index of human progress, which has marked its growth out of the absurdities of Romanism, until that system is compelled to go for a bare subsistence to the morasses and bogs of ignorance, and the arid plains of effeminacy and feebleness, is to be put back again; and the fruits of centuries of steady growth are to decay, that corruption may once more attain its horrid maturity. And the God of the Bible will see and permit it all, and a new chapter of human history shall be written, which will upset all the conclusions drawn from the past, and its heading will be, 'The Law of Retrogression!' And think you that if the age should again demand them, martyrs would not again be born, and such a sea of blood flow between Rome and the throne of her ambition, as should damp and even quench for ever its unholy fire? Such is my firm belief, if matters should come to such a pass; and even that shapes itself before me as an impossibility."

ANTI-STATE-CHURCH MURAL MONITOR AND WAYSIDE TEACHER.

THE British Anti-state-church Association has just published a sheet very appropriately designated, "An Almanack for the Times." It is devised in the spirit, and just fitted to the wants, of "the times." It is one of a series of very hopeful efforts to occupy every spare inch of our habitations, city walls, and highway sides, with the conspicuous, but not rudely obtrusive, enunciation of our principles and facts. An almanack is expected to be found in the counting-house and the sitting-room—here is one that, besides being tasteful in appearance and replete with ordinary information, is a perfect *vade mecum* on ecclesiastical topics. Statistics, arguments, apophthegms, and official information, are given in a small space, with marvellous distinctness. "A Shillingsworth about our State Church," has also been put out—a packet of popularly-written papers, as good for the pocket of the railway traveller, as the almanack for the mantelpiece.

THE ANTI-STATE-CHURCH MOVEMENT.

BEVERLEY.—On Friday, December 6th, a public meeting in connexion with the Anti-state-church Association was held in the Town-hall, Beverley, which was crowded to excess; a great number of Churchmen, as well as Dissenters, being present. Mr. J. Hind, town-councillor, was voted to the chair, and opened the business of the meeting by stating the objects and progress of the Association. Resolutions were then proposed and spoken to by the Revs. R. Johnston, J. Jefferson, and W. Young, B.A., and John Kingsley, Esq., of London. All the speeches were most interesting. Mr. Kingsley spoke for an hour and a half. The resolutions were carried unanimously. Even churchwardens were present, and voted for the separation of Church and State. Votes of thanks were passed to the Mayor for the use of the Town-hall, Mr. Kingsley, and the chairman; after which the meeting broke up.

STOCKTON-UPON-TES.—On Tuesday, the 10th instant, a public meeting was held in the Town-hall, to consider the propriety of separating the Church from the State. John Kingsley, Esq., and the Rev. J. Fletcher, of Christchurch, attended as a deputation from the Anti-state-church Association. John Whalley, Esq., was called to the chair. The Rev. J. McDowell, Unitarian minister, moved the first resolution. He defined the duties of civil governments in relation to religion, and took a review of British history, and showed how the connexion between Church and State had been the means of originating many measures fatal to the peace and happiness of this realm. He also commented upon the conduct of the Established Church in reference to more recent events,—on the imposition of a corn-law at the close of the great European war—the repeal of the Test and Corporation Acts—the abolition of the slave-trade—Roman Catholic emancipation—the Reform Bill, and the repeal of the corn-laws; in all which cases he proved that, as a body, although there were exceptions, the ministers of the Establishment had opposed the wishes of the people, and, as recent events have shown, the welfare of the nation. He adverted to the difficulties which Lord John Russell was now involved in, in consequence of the connexion of Church and State; feared that Parliament, at its next meeting, would take the character of a great ecclesiastical council; and concluded by expressing his firm conviction, that when once the public mind was brought fairly to bear upon this subject, its enormous injustice would ensure its rectification. The resolution was seconded by the Rev. R. Hoskin, (Wesleyan Association). Mr. Kingsley then presented himself to the meeting to support the resolution, and delivered an excellent and telling address. Mr. John Taylor moved the second resolution. It had been said that such a meeting, in the present state of affairs, was ill advised, but he thought that the events which had transpired during the last few weeks rendered it necessary that Nonconformists should understand and consider well the principles they professed. If these principles were such that they could not be maintained in times of agitation and presumed danger—and he was sorry that the conduct of some Dissenters favoured this idea—if they were only suited for times of peace and quietness, then he would say, let us abandon them for ever. But, as far as he was concerned, the events that had been alluded to by the last speaker had only tended to increase his faith in the principles that led him to dissent from the Church of England. The meeting he had attended in this hall a fortnight ago proved to him that the Protestants were a divided body, and so long as the assumed authority and the doctrine of the Queen's supremacy were maintained by the Church party, it was quite impossible that Protestants could unite in opposing the dogmas of the Romish Church. The Rev. J. Fletcher, in seconding the resolution, rivetted the attention of the audience; and, by a lucid, discriminating, and argumentative speech, made a deep impression upon the meeting. John Scott, Esq., supported the resolution, which, with the others proposed, was unanimously adopted. The meeting, altogether, was a very satisfactory one. The room was crowded, and numbers had to go away, after vainly endeavouring to gain an entrance. The meeting taking place so soon after a "No Popery" demonstration, was a fortunate circumstance, for the exclusive character of the proceedings on that occasion disgusted even Churchmen.

HARTLEPOOL.—On the 13th inst., the first meeting ever held in this town to promote the design of the Anti-state-church Association, took place in the Town-hall, at seven o'clock. The Rev. James Douglas, of the United Presbyterian Church, presided. His opening address was decided and unmistakable. He was followed by the Rev. Samuel Lewin, Congregational minister, who gave an interesting statement of some of the reasons which had induced him, though educated a Churchman, to become an out-and-out Dissenter. The gentlemen forming the deputation gave great satisfaction. The Rev. Joseph Fletcher delivered a masterly address, presenting a powerful and exceedingly lucid exposition of the fundamental principle of the Association and its unsectarian object. He was succeeded by John Kingsley, Esq., who, in his own peculiar and happy manner, described the Christian State, composed of Queen, Lords, and Commons, deploring the spiritual destitution of the people, and taking into its pay 14,000 or 15,000 men to care for their souls; and that this formed what was called the union of Church and State. The interest of the meeting was

kept up till a late hour, and a committee was appointed to carry the objects of the Association into effect, in the town and neighbourhood.

SUNDERLAND.—On Wednesday evening, the 11th inst., a public meeting of the British Anti-state-church Association was held in the lecture-room, Athenæum, Sunderland. Mr. Taylor Potts was called to the chair, and briefly addressed the meeting. Mr. Kingsley delivered a long speech, in the course of which he vindicated the Catholics from the charges of aggression made against them. The Rev. Mr. M'All (Independent) took an opposite view. The Rev. Mr. Fletcher dissented from Mr. M'All. Resolutions were passed in accordance with the objects of the meeting.—*Gateshead Observer*.

NORTHERN TOUR.—In addition to those reported above, meetings have been held at Darlington, North Shields, and Hartlepool, Messrs. Kingsley and Fletcher attending as a deputation. They are this week announced for Newcastle, Carlisle, Kendal, and St. Helen's.

DARWEN, LANCASHIRE.—The third of the series of monthly lectures on the "Church and State Controversy," under the auspices of the local Anti-state-church Committee, was delivered on Monday evening, the 2nd inst., in William-street School, by the Rev. G. B. Johnson. The chair was occupied by Charles Potter, Esq., of Earnsdale, and the audience was large and highly respectable. The subject discussed by the rev. lecturer was, "National Establishments of Religion viewed in relation to Creeds." The rev. gentleman concluded his very elaborate and instructive lecture (which occupied an hour and a half in the delivery) amidst the loud and repeated applause of the audience. Mr. John Kay proposed, and Thomas Clarke, Esq., surgeon, seconded, a vote of thanks to the lecturer, which was carried unanimously. The lecturer acknowledged the compliment, and proposed a vote of thanks to Charles Potter, Esq., for his occupancy of the chair, which was seconded by Thomas Ashton, Esq., and carried with applause, and, after a few words in reply from the chairman, the meeting separated.—*Abridged from the Preston Guardian*.

AYLESBURY.—The Committee of the Anti-state-church Association, availing themselves of the excitement occasioned by the forthcoming election in this borough, have arranged for a public meeting to-morrow evening, when the Secretary and S. F. Bon-tems, Esq., are to attend as a deputation. The following is from the *Bucks Advertiser*:—"It will be seen from an advertisement in another page that the County-hall has been refused for a public meeting to unfold the true nature of Civil and Religious liberty. The Under-Sheriff adopted the very unusual course of saying that he could not grant it without consulting with the Sheriff—which simply means that it must not be granted at all. The hall has hitherto been allowed for meetings of all parties; and there is no Tom Foolery exhibitor in the United Kingdom but who may command it at any time. All these attempts, however, to keep down the free utterance of opinion will only make the truth more popular."

CHURCH-RATES. — LAW v. CONSCIENCE.—Mr. Ebenezer Clarke, of Snarebrook, was summoned, last week, before the Bench of Magistrates, at Stratford, Essex, to show cause why he refused to pay a church-rate of 13s. 4d. W. Cotton, Esq., occupied the chair; and the following dialogue took place:—The Chairman: Why do you refuse to pay your church-rate? Mr. E. Clarke: My Bible teaches me that Christianity is a religion of love, and that it has nothing to do with either brokers or bayonets. Chairman: But my Bible teaches me that you must pay obedience to the higher powers that are ordained by God. Mr. E. Clarke: And mine teaches me that I must obey God rather than man. Chairman: But you must not talk of principle here; this is a court of justice. Mr. E. Clarke: I fear there is very little Christian principle here. Chairman: We come here to enforce the laws. Mr. E. Clarke: I came here to endeavour to improve them. Chairman: I feel it to be my duty to order you to pay. Mr. E. Clarke: I feel it to be my duty not to obey. Chairman: Your objections cannot be entertained in this court—have you no others? Mr. E. Clarke: Yes—the churchwarden did not call for the rate in person, and I believe he is bound to do so. Chairman: I believe it is not necessary. Mr. E. Clarke: I have, then, another objection;—you have charged me a portion of the rate on property which I do not occupy as tenant; it is let off, and has been since last March, to a person in my employ: he is, therefore, the tenant, and the only person chargeable. By law, you cannot charge a church-rate on the landlord, or any other person but the actual occupier. Chairman: If you can prove that you are not the tenant, we must allow that part of it. Mr. E. Clarke: I can show the agreement, signed by both parties. Chairman: Then that must be allowed. Mr. Money Wigram, churchwarden (to Mr. E. Clarke): You are an officer of the parish, I believe. Mr. E. Clarke: I am the overseer. Mr. Money Wigram: It was your duty to have altered the assessment, if it was wrong. Mr. E. Clarke (to the churchwarden): You are also an officer of the parish—then it was equally your duty to alter it. The churchwarden resumed his seat amidst the laughter of the court. The Chairman: You must pay the remaining portion of the rate. Mr. E. Clarke: I never pay church-rates. Chairman: Then we must issue a warrant. Mr. E. Clarke: You may take my coat off my back if you wish, and I can then go home and tell my friends what kind of Christians I have been amongst; but you will not induce me to pay the rate.

THE PAPAL HIERARCHY IN ENGLAND.

A glance at the following four pages will show that meetings, both in town and country, are much less numerous than heretofore; but the great interest attaching to one of the comparative few that have been held, and several important documents, continue to occupy so many columns under this head.

GREAT MEETING IN BIRMINGHAM.

As might have been expected from the character of Birmingham, and the address from Mr. Sturge to his fellow-townsmen, the meeting called on requisition to the Mayor was not allowed to be one-sided. Both parties organized themselves, a preliminary meeting being held on both sides, and with what results the following report, which we abridge from the *Birmingham Mercury*, will show.

Great excitement prevailed relative to the meeting to be held in the Town-hall on Wednesday. Large placards, of an exciting nature, from the pro-Catholic and anti-Catholic parties, were plentifully posted on the walls, and the "friends of Protestantism" and the "friends of civil and religious liberty" were urgently requested to attend the meeting, and vote for "the good old cause." Fears were entertained that the meeting would not pass off without a riot, and rumour had it that the military were to be under arms in case of emergency, similar to the Birkenhead meeting. Happily, as the event proved, the good common sense of the people did not forsake them, and the somewhat disorderly character of the proceedings arose mainly from the pressure of the assembled multitude; yet the people stood it out nobly to the last—cheering, hooting, and groaning, according to the humour of the moment, and the guidance of their friends in the orchestra. Of the number present, we are speaking within bounds when we say that there were upwards of eight thousand, all the seats in the ground-floor being withdrawn, and the vacant space crammed to the extreme, while every available seat and standing-place in the galleries and orchestra were equally well occupied. It is needless to say that the leading lay and clerical friends of both parties were assembled in the orchestra, the greater part of which was evidently monopolized by the requisitionists, the respective parties having been admitted by ticket. The distribution of the tickets had been the subject of loud complaint, in placards from the pro-Catholic party, and the conduct of the Mayor on the matter was strongly censured in the placards. On the appearance of the Mayor and other gentlemen in the orchestra, the most enthusiastic and long-continued cheering was given.

The Mayor commenced by requesting a silent and patient hearing for the different speakers who would address them, observing that, unless they did so, it would be impossible to hear them. There were few topics which excited people so much as did those connected with religious matters, and therefore he requested those present to repress their feelings as much as possible, as many felt strongly on the subject, and by doing so they would be honouring him as chairman, and supporting him in his arduous duties [cheers].

JAMES TAYLOR, Esq., then rose, and was received with much cheering, mingled with hisses. He said, I have been called on to propose to you an address to her Majesty; an address which has been carefully considered by a body of gentlemen, who have weighed the meaning of every passage in it, and which I believe will convey the general feeling of the inhabitants of this town [cries of "No, no," "Yes, yes," followed by loud cheers and hisses]. In order to bring the matter before you, I will read the address.

We, your Majesty's faithful subjects, inhabitants of the borough of Birmingham, beg permission to assure your Majesty of our dutiful and loyal attachment to your throne and person [immense cheering]. We have heard with feelings of indignation [a tremendous shout of "No," and great uproar] of the bull recently promulgated by the Pope of Rome, in which he arrogantly assumes the power to parcel out this, your Majesty's kingdom of England, into several dioceses, under the government of a Roman Catholic archbishop and Roman Catholic bishops, with territorial jurisdiction; and we humbly submit our opinion that the Roman Pontiff has been greatly influenced in his policy towards this country by the information which must have reached him concerning the existence in the Church of England of a certain section of the clergy whose teaching and practices approximate to the Church of Rome [uproar]. We regard the proceedings of the Pope as an insult to her Majesty [shouts of "No, no"]—as a violation of the spirit of the constitution under which we live, and as an audacious attack on our civil and religious liberty [groans, a slight cheer, hisses, and other marks of disapprobation]. We protest against the recognition of the authority in this realm of any foreign potentate, as subversive of order, good government, and freedom; and we earnestly pray your Majesty to take immediate steps to vindicate the prerogative of the Crown [uproar, and shouts, "It's prerogative of the Church"], and to maintain the liberties of your Majesty's subjects.

Mr. Taylor then proceeded. This subject has occasioned great excitement in the kingdom; and I must say that it is an aggression affecting the constitution, and it is consequently a question of vital importance, not only to the freedom of Englishmen, but to the free worship of our Maker [cries of "no" and "yes"]. The Protestant Church is based on the book of God [disapprobation and counter cheers]—of that book which is withheld by the Romish priests from their flocks. If this Popish bull is to be carried out, what will be the consequence? No one will then have the right of expressing his opinion. In the Pope's bull the bishops are to go-

vern by the "common law." Will Englishmen submit to be governed by the common law of Rome? [general cries of "no, never; we will govern ourselves."] Under our own glorious constitution we enjoy religious liberty. Lord Beaumont, in his letter to the Earl of Zetland, declares that to obey the Pope's bull, Catholics must break their allegiance to the Queen; and the Duke of Norfolk has expressed his concurrence with the opinion of Lord Beaumont. Mr. Taylor then said he would refer to Lord John Russell's letter to the Bishop of Durham, which gave rise to a storm of disapprobation and cheers, especially when he mentioned the expression of "insolent and insidious" in Lord John's letter; after which he said, no man is calculated to form a better judgment of the Roman Catholic question than Lord John Russell, and he is now convinced of the delusion he was under respecting that question, and he is one who will exercise his power in correcting an evil. After some observations, which could not be heard, Mr. Taylor concluded by moving the adoption of the address.

Dr. MELSON rose to second the motion, and was greeted with much cheering, amidst considerable disapprobation, and cries of "traitor," which continued some time. Having read the address for the information of those who had recently entered the hall, and which was received with varied expressions of approbation and disapprobation, he said: You have heard the letter of Lord Beaumont. (Here Mr. George Dawson made his appearance in the orchestra, and was greeted with much applause throughout the meeting). I want our Roman Catholic friends to understand the opinion of their premier peer, the Duke of Norfolk, and hereditary Earl Marshal of this country. Dr. Melson then read the Duke of Norfolk's letter to Lord Beaumont [cheers and hisses]. I thought that that letter would produce a marvellous effect. I expected to find a few men more rabid than the rest, who would oppose it, while the general mass have listened to it with respect. I will now go on to show the truth of the statement in the Duke of Norfolk's letter, and that the Pope's bull is a violation of the constitution of the realm. I refer to a bull published on the 18th of August, 1846, not more than four years ago. Having read from the document in question, the speaker asked if the Papal bull was conformable to the spirit of the constitution. I will now refer to an act to relieve her Majesty's subjects from certain disabilities in matters of religion. [Cries of "Who shut up the Quakers for church-rates?"] I refer to the 13th of Elizabeth, chap. 2, sections 3, 4, and 5. By the act of Richard II., it was determined that if any person shall bring into this realm any bulls or instruments from Rome [cheers and hisses], they shall incur a *praemunire*—that is to say, they shall be put out of the king's protection, and their lands and goods shall be confiscated, to be disposed of by him as he, by the advice of his council, shall determine. By a subsequent statute, the introduction of a bull was constituted high treason, and also on the part of those privy to its introduction. By the sections of the act of Elizabeth, the act of *praemunire* is repealed, and another act is passed against "bringing into the country or putting into execution any bulls, writings, instruments, and other superstitious things from the see of Rome." That bill was to be repealed so far only—mind the words, for we are met to defend the British constitution [disapprobation, and cries of "Church and State"]—so far only as the penalties or punishments therein mentioned; but it is hereby declared that "nothing in this enactment contained shall authorize or render it lawful for any person or persons to import, bring in, or put in execution within this realm, any such bulls, writings, or instruments," and that the law shall continue the same as if this enactment had not been made. Then I stand on the constitution of Old England [cheers and hisses]. I stand on the Protestant constitution of Old England [loud cheers, mingled with disapprobation]. We are not here to interfere with the liberty of conscience [cheers and hisses]. We granted the Catholics toleration [derisive cheers]—that was not enough; we granted them privilege—[a voice—"We, the tailors of Tooley-street."] Yes, "we," the omnipotent "we." Privilege was not enough; we granted them endowment; but that was not enough; they wanted supremacy [cheers, hisses, and cries of "no" and "yes"]. We are not prepared to concede supremacy, so they come to take it [cheers and laughter]. We see a foreign prince—literally and absolutely a foreign prince—a member of the Pope's privy council—one of the few men whose right it is to elect the next Pope, placed in possession of all England and Wales [cheers and laughter]. John Bull was sleeping in his meadow very quietly, when he was attacked by an infuriated Spanish matador; and, worst of all, he was clothed in scarlet from top to toe—red hat, red stockings, and red petticoats [cheers and laughter]. He shakes these red rags in the face of John Bull [disapprobation], and then he rages violently and belittles as some of you are doing now [cheers and hisses for some time]. And yet we hear, "What is all this noise about?" We are here to protest against the act of the Pope. It is a shameful aggression against our civil and religious liberties [cheers and hisses]. Why could they not be content with things as they were? I will tell you. They wanted to introduce the canon law into this country; but there could be no introduction of that law, without a regularly constituted hierarchy, having territorial jurisdiction. This law introduces you to the fourth canon of the council of Lateran. It not only introduces you to that, but brings into force all those bulls which sleep but die not, and wait for their opportunity of resuscitating. It brings into operation the bull for the alienation of church property. It brings you into immediate juxta-position with the bull *In Cane*

Domini, which is appointed to be read every year in every church, where there is a constituted hierarchy. That bull says, "we excommunicate and anathematize in the name of God, and by the authority of the blessed apostles, Peter and Paul, and by our own, all Hussites, all Wycliffites, all Lutherans, all Zuinglians, all Calvinists, all Hugonots, all Anabaptists, all Trinitarians, and all other heretics, by whatsoever name they are called, and all their adherents, receivers, favourers, and defenders of them." The Pope has power to dissolve your allegiance to your rightful sovereign ("No," from Mr. George Edmonds). In answer to Mr. Edmonds, I will read him a little law on the subject—"And, further, we do absolve, and altogether set free from the said King, his accomplices, favourers, adherents, and advisers, from their oath of fealty and allegiance, and from all subjection towards their king and others aforesaid." After some further remarks from Dr. Melson,

JOSEPH STURGE, Esq., rose to move an amendment, and was received with a storm of disapprobation and counter cheers, which lasted a considerable time. Having waited in vain for the subsiding of the tempest—

The MAYOR rose to request a hearing for Mr. Sturge.

Mr. STURGE, on re-attempting to speak, was again assailed as before. He began—"Fellow-townsmen [cheers and hisses], I stand forward to propose an amendment" [uproar for some time, during which Mr. Sturge endeavoured in vain to address the meeting].

The Rev. J. A. JAMES rose and claimed a fair hearing for Mr. Sturge.

Mr. STURGE then proceeded to read the amendment, but could not be heard for the uproarious opposition.

Dr. MELSON—You have heard one side; hear the other.

Mr. STURGE then resumed by reading the following address as an amendment:—

We, your Majesty's loyal subjects of the borough of Birmingham, assembled for the purpose of expressing our sense of the recent appointment of a Roman Catholic hierarchy in this country, beg respectfully to represent to your Majesty that in our opinion such appointment does not require any legislative interference.

We respectfully, yet earnestly deprecate all restrictions upon the free enjoyment by every religious body within your Majesty's dominions, of its spiritual order and discipline.

We therefore entreat your Majesty to sanction such measures as may be proposed for securing the maintenance and extension of civil and religious liberty.

Mr. Sturge addressed the meeting for a short time, but from the opposition he encountered he could not be distinctly heard. He expressed his grief at the apostles of the Prince of Peace using their pulpits to excite opposition [here there was set up a tolerably good imitation of the quacking of ducks]. The last speaker had complained of the ecclesiastical divisions of this country by the Church of Rome; but he would ask that gentleman if the church, of which he was a member, had not done the same? As to the letter of the Duke of Norfolk—[great uproar]—was it not a fact that that nobleman was the patron of twenty-four church livings? Their danger was not from the Pope, who fled from Rome as a lacquey, but from within—the connexion of Church and State. Mr. Sturge continued to address the meeting a little longer, but was utterly inaudible in consequence of the uproar which was incessantly maintained, and concluded abruptly by moving the amendment.

GEORGE EDMONDS, Esq., Clerk of the Peace, rose to second the amendment, and was received with immense cheering, succeeded by equally powerful opposition, which lasted a considerable time, the meeting appearing as if determined he should not be heard from its excessive cheering and disapprobation. After great confusion Mr. E. proposed to the Mayor that he should take the decision of the meeting by a show of hands, in order to see if there was a majority determined to hear him, and then it would be seen where the minority was. The Mayor did not at first agree to the proposition, on which Mr. Edmonds again essayed to speak, but his voice was drowned in the uproar that ensued, followed by cries on the platform of "Brave Protestants—right of private judgment."

The MAYOR put the matter to the vote, when an immense number of hands were held up in its favour, and on its being put to the contrary, not one hand was exhibited.

Mr. EDMONDS then proceeded:—Fellow-townsmen, I have a right to your attention this day. The requisition professes to have for its great working cause the liberty of the subject. But what will it appear to the public—what will be thought of your understanding about liberty? [uproar, which prevented the speaker being heard.] I declare I must protest against the injustice done to Dr. Melson, Mr. Taylor, and to every gentleman who has addressed you; and I say to you people, who have freedom in your lips, that you have it not here, if you do not hear both sides—and that you will pass for enemies to it, and fools into the bargain [uproar]. Mr. Edmonds proceeded to analyze the terms of the original motion, but the uproar that prevailed rendered him inaudible. On arriving at that part of the address which referred to the conduct of the clergy of the Church of England, "whose practices approximate to those of the Church of Rome," he said, so you see from this confession these gentlemen confirm all things said of the Church of England, that it is a church having a tendency to the Roman Catholic religion ["No, no," "Yes, yes," and uproar]. No doubt our friends the Catholics are all fighting for them [uproar]. Mr. Taylor said that this

terrible bull interfered with the worship of our Maker. Now I will ask, if there is a titular bishop of Rome in Bath-street—if any of you have felt the weight of his little finger on you? Has he dared to come into any of your religious meetings? [hisses.] I can only say that if he were to walk into our chapel, and take any liberty in it, I should treat him with the same contempt as Dr. Melson treated the cardinal.

Dr. MELSON (with considerable warmth): You falsified my statement, by representing that I was standing up for the Church.

Mr. EDMONDS: Mr. Taylor said we were in the free exercise of our civil and religious liberties. Then, why cannot we allow the Catholics to do the same? [cheers and uproar.] He says that no Englishman will have the right of expressing his opinion if this bull takes effect. I say I am perfectly astonished how any man, possessing that sense and education which he does, could say that anything that has been done in England by these parties has had any more weight than what the rector of St. Martin has done [uproar]. He expresses his opinion that Dr. Ullathorne has been created a bishop of this town. Why, the very same thing has been done by Mr. Miller, who created a bishopric by being the chief pope in his parish [long-continued uproar]. That very gentleman took the liberty of consecrating a bishop in the parish, creating Mr. James "bishop of Carr's-lane" [much laughter]. And I say that if Mr. Miller had been the Pope, he could not have exercised his power more judiciously, or on a more respectable person. I think we shall have Dissenting bishops very soon ["Question," and much confusion]. I will now quote from a book published by the Rev. J. A. James [uproar]; what I am going to read is under "episcopal" authority—the bishop of Carr's-lane [disapprobation]. It is called "The Protestant Nonconformist." What says that very good man, who would not say what he did not believe? He says—"When the Reformation was effected in this country by Henry VIII., they had a king instead of a pope at its head, and the most stringent laws were passed to enforce uniformity of doctrine and the sacraments of religion. A royal commission was issued to repress Nonconformity, and to visit the penalties of the law on the Anabaptists." Mr. Edmonds continued to read from the work in question, but was inaudible from the noisy opposition that prevailed, and with which he vainly contended, when, at the suggestion of his friends, he "cut it short," and retired.

The Rev. J. A. JAMES rose in support of the address, and was received with immense and universal cheering, which continued during a portion of his introductory observations. He said:—

I am not here to injure the person, insult the ministers, or mock the religion, much less abridge the civil liberties, of my Roman Catholic fellow-subjects. Nor do I justify the vituperation, violence, or refined virulence of observation to this measure that has been made from some quarters. But I am here to stand by what I consider the civil constitution. This is not an exclusively religious question, though I admit it is partly such, and it is all the more dangerous on that account; but it is primarily and principally, this morning, a social and political question. None of the Romanists can consider it exclusively a religious question; there is an element of temporal power mixed up with Romanism wherever it is found [hear]. The very essence of Romanism is spiritual ascendancy and temporal authority [cheers]. It is not a question whether Catholics have a right to worship God. I concede that [cheers]. But they have no right to attach territorial names to their bishops. The question is, whether this whole nation, without its consent, against the constitution of the land ["No!" and "Yes!"], in spite of it, should be handed over as an appendage to the Papal see [cheers]. The Pope claims the restoration of England to Rome and Catholic unity, in terms significant and plain, as this "our England." I say that this is an insult to our nationality, and an assumption as false as it is arrogant. England has not consented to it, and never will [applause]. The bull is a lie, from beginning to end [cheers]. It is a lie before England and the whole world to call it "Catholic England" [cheers]. Will you submit to it? [general cries of "No!"] I tell you that your nationality is assailed and insulted. [A voice: "It is no aggression."] Not? I put it to Mr. Edmonds, or any other gentleman, whether you can secure to Catholics that liberty and freedom from persecution in Rome which Catholics have received in England?

Mr. EDMONDS: I say the temporal power in Italy is joined with the spiritual power, as in England, which is the cause of that persecution.

Mr. JAMES resumed, amidst much confusion in the body of the hall:—

This is a contest on the part of Rome for power in this country; for, as Dr. Melson observed, let the canon law come into England, and as far as Cardinal Wiseman has power to carry out that law, we shall all of us be condemned as heretics [cheers and hisses]. The Pope of Rome claims every one of your wives and children as under his spiritual authority; and in Catholic books, recommended by Catholic prelates, I mean "Dens' Theology" [uproar], there is a doctrine that heretics, if not reclaimable otherwise, may be punished with death [hear, hear]. I challenge denial of that fact. These are the books, not of the time of Richard II., but in circulation at the present day, and you pay £30,000 a year to support this teaching in Maynooth College. [Mr. Edmonds: Ten millions and a half for Protestant England.] Well, of the two, I continue to prefer the Church of England to the Church of Rome. I had rather go to St. Martin's than St. Chad's [applause]. The great doctrine of justification by faith, taught by the Protestant Church, is anathematized by the Church of Rome. As for "toleration"—I don't like the word—I want equality, unrestricted liberty. However, toleration is a boon when compared with the inquisition; and if I must make my choice between the two churches, I prefer the Church of England. We see strange things now-a-days. I hardly expected to see my Dissenting friends, the champions of religious liberty, on the left—but they are on the left. [Mr. Dawson: But they are on the

right side for all that.] In being thus banded together for religious liberty, they are sacrificing their own. It is quite chivalrous, and I congratulate them on such a spirit. We are all here friends of civil and religious liberty; we seem to differ only as to the means of accomplishing it. Although I appear on the right of the chair, and also on the right of the cause, yet, in reference to the Establishment of this country, I say here, publicly and boldly, that we Dissenters are shut out of the national seats of learning, that we are kept from posts of honour we ought not to be, and have been treated with a contumely we do not deserve, yet these are little things compared with the evils with which we are threatened from the Church of Rome; and therefore I feel that I am now in my right place. If ever there was a time when men of all Protestant sections of the community should rise above their peculiar opinions, and form one mighty phalanx around our Queen, it strikes me that this is the time [applause]. We should seek to redress our grievances when the storm is blown over. After some further observations, not distinctly heard, in consequence of the excited state of the meeting, Mr. James concluded with the exclamation, "No Popery—no intolerance."

GEORGE DAWSON, Esq., next presented himself, being received, at first, with deafening applause, after which a storm of opposition set in against him, which rendered all his attempts at speaking vain, and for some time he stood with his arms a-kimbo, waiting until the warring elements regained their composure. As this did not appear a matter soon to be realized, the MAYOR rose and called for a fair hearing for Mr. Dawson. Mr. Dawson then endeavoured to address the meeting, but the attempt was fruitless, and for a time the hall sounded like the regions of Pandemonium, while the great mass of the people in the body of the hall waved from side to side in a state of heated excitement, which caused scuffles to take place among portions of the crowd, the annoyance of certain parties being so great.

The MAYOR again rose to order, begging the meeting to extend the same courtesy to Mr. Dawson as was shown to the previous speaker. His worship, finding the meeting intractable on this point, put the question to the vote whether Mr. Dawson should be heard, when it was decided by an immense show of hands in his favour, not one being held up to the contrary.

Mr. Dawson then proceeded:—

We are going to appeal to universal suffrage to-day, and I congratulate you upon it [uproar]. We are on the left side of the meeting, because the gentlemen who called the meeting, with great courtesy, put us there. As to the persecution of the Romish Church, is it the only one that has persecuted? Has not the Protestant Church made its martyrs? Were not the Scotch Covenanters dragooned down on the Solway Frith? Was that done by the Church of England or the Pope of Rome? I oppose the Pope because I am such an out-and-out Protestant. My Protestantism goes a little further than that of those gentlemen who send in little bills for washing surplices and for wine, which "little bill" I won't pay [cheers and uproar]. And because I am an out-and-out Protestant I am for every man having his own religion and paying for it [cheers]. I hold the question of the right of private judgment so strongly that I cannot join any of the sects or churches [uproar]. I believe the Pope has not intended to interfere with our liberties. I find Roman Catholic countries in which they do not persecute, but where the Protestants have free liberty of worship—nay, in such a way as the Protestant religion does not—for they pay all religions. But I say, pay none. Priestcraft is only dangerous when it is paid by the State, and it is as much against my conscience to support an English bishop as a Roman bishop. I do not like the mode in which this agitation has been carried on. I ask what man among the Protestant sects has a right to cast the first stone? When did the Church of England buy the right to rake up history against the Church of Rome, and to be conveniently forgetful of herself? Luther allowed the right to persecute heretics; Calvin burnt Servetus, and Melancthon approved of it. Have Nonconformists forgotten how the Church of England treated them? I do not object to go all over the persecutions of the world, from the first man downwards; but let us hear all or none. Let us agree to put a solemn seal on the history of persecution, or agree to read every page of it. I charge Protestants with having, to the utmost of their power, and to the length of their tether, been persecutors right out and throughout [uproar]. We know full well, such is the tender respect for the rights of conscience, that the poor man who conscientiously objects to pay his church-rate, is handed over [uproar, drowning the remaining words of the sentence]. They persecute and punish him ["question"]. Did not Dr. Melson rake up parcels of Roman Catholic persecution? Shall I rake up some Wesleyan ones—of men being expelled without trial for non-payment of ticket-money? I do not say that Roman Catholics never persecuted. I believe they have. But what I lament with regard to the Church of Rome is, that they should have a doctrine or belief which prevents its saying—"we do cut off the entail of our fathers' sins; we mourn what was done in olden time, and we will do it no more." It is a solemn thing to me to see a large number of Englishmen as loyal as myself, and say that because they are a million of English Catholics, they do not love their country. I appeal to you, Catholics, if the Pope were to send an army of soldiers to oppose or invade this country would you not rise and resist it? [Loud cries of "Yes" from gentlemen on the left of the orchestra.] Have not the Catholics sent an address of loyalty to the Queen? Yes, and I believe them. They are Englishmen, and have said they are loyal to the Queen and the land in which they live, and I believe them with all my heart. But does this bull interfere in any way with our rights and liberties? [cries of "no," and "yes."] Why, our lawyers hardly know whether Cardinal Wiseman has broken the law or not; and we are to have an *ex post facto* law to meet the case—made by whom? That little dwarf that scarcely reaches the shoulders of humanity, and who, having done all he could to make the Pope suppose his Ministry was favourable to him [uproarious cheers and disapprobation]. Why, there is a gentleman on the platform who has not been ashamed to say that there was a connexion of German rationalism

with a man because he did not shave his chin [an allusion to Mr. Dawson's personal appearance]. And there is also another gentleman on the platform who did not scruple to denounce me as a Jesuit. Lord John Russell did more than any man to make the Pope think his bishops would be acceptable to this country. Having proposed to endow the priests and give them precedence, are you surprised that the Pope should have given new names to old bishops? Is that an offence to liberty? I claim for the Catholic the right to call his bishops by what name he thinks fit. I do not think the Pope intended to insult us, or that the Catholics think, or you either, that the Pope has insulted us in this matter [applause]. Suppose they had broken the law, I ask my Nonconformist brethren, was the liberty of this country ever attained except by law-breaking? I put it to the "bishop of Carr's-lane," did not your forefathers, the old Covenanters, break the law to gain their liberties? Do you not break the law by refusing to pay Church-rates? Is it not the law that the minority can make a Church-rate? I claim exemption from all priesthood and all clergy—the right of a man to have his—[uproar, which drowned the speaker's voice]. If the Roman Catholics have broken the law, bring your action and prosecute; but if they have not broken the law, beware of new law-making. Make weapons for your soldiers—strengthen the Church if you like; but I claim for Englishmen the right to be as little bishoped as they like. If the law is against the hierarchy, let it be abolished, and I will be for a law allowing it. To you, my Catholic fellow-citizens, the members of the oldest church, I have a word of warning. If you value the good opinion of Englishmen, see that your Church on the continent never sides with despotism [cheers]—if it ever sides, let it be with liberty [a voice, "it cannot"]. Let it preach what it once did—the right of the bondman to go free [cheers]. What is gone with the land left by our pious forefathers? [great uproar.] I warn you Roman Catholics to lend the dignity of your Church to the cause of liberty, and then you may endeavour to persuade us by reason; but if you try any other way or weapon but reason—first a struggle for it, and if I am beaten, then there is the old remedy—to lay down and die [applause]. We claim for the opportunity of a full development of the Catholic religion by allowing them a hierarchy of their own. I do not ask for them what I ask for myself. I give our opponents credit for sincerity—for having alienated Ireland once more, and for the failure of the effort to make all men of one creed. I wish they would give us credit; but I know they won't. Oh, that this town may be the first to turn this No Popery cry back again! There could not be a better page written in the history of the town that mobbed the good Priestley, and thus wipe out that blot; that Europe may see that in this old and most democratic town in England, where the people have been heard, and were not afraid to speak out, it should be here we go to vote for religious liberty [applause].

Mr. SPOONER, Esq., briefly supported the original motion, amidst much uproar.

The Rev. BREWIN GRANT (Independent) rose in support of the amendment, and was received with immense cheering. He said:—

I come forward as one who calls himself a Protestant [uproar]. I hope no offence in saying so; I did not intend to find fault with any one on that ground. The great question is—not which religion is true, but what are the rights which men ought to possess from their common God and Father. I am a Protestant, and not frightened at the Pope's bull, but would take the bull by the horns. I, a Protestant, agree with the archbishops of Canterbury and York, that there is no danger from the bull, but that the agitation on the subject should rather be repressed. I consider, as a Protestant, that the strongest barrier to Romanism is to prove that English Protestantism is consistent with God's word. I should be ashamed, as a Protestant, to go to the Queen for a defence of my religion, when I am able to defend it myself. I, as a Protestant, do not fear to meet any man who differs from me in religion, and to prove that my religion is right, to the best of my ability. I am a Protestant prepared to defend Protestant Nonconformity on proper occasions. The great question with us is—not theology—but liberty. I would not draw men away from the true question to bamboozle them with theology. The question is, right—not law. If the Catholics have broken the law, you need not declare it at a public meeting. If a man picks my pocket, do I call a public meeting to proclaim it? When a certain doctor refused to instal Dr. Hampden, and wrote to Lord John Russell to the effect that he would not carry out the law, what did Lord John Russell say in reply? He said, "I have learned that you intend to break the law, and have handed your letter to the Attorney-General." Did the doctor break the law after that? But if Lord John had had the same certainty about the Church of Rome he would have said the same in his letter to the Bishop of Durham. But he knew better. If I think the Catholic religion is false and foolish, that is one good reason why I should not be frightened at it [cheers]. A gentleman present has told us that every sentence in the address has been well weighed; but there is a good and a bad scale. Let us have good weights and measures, and there is a passage which says, "As ye would that men should do unto you, do ye also to them" [applause]. Would any one of you like your own liberty taken from you? [no.] Then why would you do to others what you would not like them to do to you? [applause.] That is my act of parliament about religion [cheers]. I should be ashamed to ask the King for horsemen, because "the hand of the Lord our God is for good upon all them that fear him." We, then, are for liberty—liberty in religion [cheers]. My great principle is, I am a Protestant Dissenter, and an Independent; I am independent of everybody, and want everybody to be independent of me [applause]. My principle is, that every tub should stand upon its own bottom, and if it cannot, why it is bad at the bottom, that's all [cheers and laughter]. This is the great principle of equality. This is the point that ought to be known by Protestant audiences. It is a shame that Protestant clergymen should talk about the persecution of the Church of Rome, when eleven out of the twelve canons of their own church excommunicate, *ipso facto*, for dissenting from the Church [loud cries of "Hear!"] I say it is an eternal burning shame to men professing to be members of such a church so to speak of the laws of another when their own are much worse [applause]. Therefore, let no clergyman of the Church of England say anything about the canons of Rome. [Here Mr. G. held up a large quarto

volume containing the canons.] I will only trouble you with one [cries of "Read them all," followed by great uproar, which prevented Mr. G. from being heard for some time. He was told by some gentlemen "on the left" of the orchestra, that he need not read the canons in question, as they intended printing them for general circulation.] "Hear the Church," exclaimed Mr. G.—"Whosoever shall separate themselves from the communion of saints, and band themselves together in a new brotherhood [immense uproar, which prevented the remainder of the passage being heard. Mr. Grant then shut up the book and proceeded]. A great deal has been said about law and of Queen Elizabeth, and of her laws, which are some of the best pattern cards of the Protestant Establishment. In all the controversy on this subject, none of the clergy had quoted the Bible [much uproar for some time, followed by loud cries of "Vote, vote," the patience of the meeting becoming exhausted]. I think Cardinal Wiseman is as good a man now as he was before; and without his red hat and stockings. The question seems to be simply this—"Shall we have a bishop of Birmingham, or a bishop in Birmingham?" That is the question. They speak of territorial bishops [uproar for a long time, the Mayor having to request the meeting to continue hearing Mr. Grant]. We are told of the English constitution [uproar]. What part of Popery are you to oppose?—the red hat only, or Popery out-and-out? But how? With bayonets? [cries of "No."] With the Bible? [Yes.] The Queen is not the Bible. The Bible only is the religion of Protestants [cheers]. Therefore, be consistent; either "go the whole hog" or don't be a pig at all [cheers and laughter]. There are many laws that want mending, especially that of the suffrage. They say the constitution wants mending—that it is a "glorious constitution." I say it is a miserable constitution [cheers and hisses]. Hear me out. I say it is a miserable constitution which is afraid of being endangered by no danger at all. A "glorious constitution," to be endangered by "the old idiot at Rome!" It is not a glorious but a rotten constitution. What Government has made, Government will support, and what God has made, God will support [cheers]. Remember, the question is not theology, but liberty, of truth and not law [applause].

THOMAS GUTTERIDGE, Esq., rose to address the meeting, but was greeted with general cries of "Vote, vote."

The MAYOR put it to a show of hands whether Mr. Gutteridge should address the meeting at that late period of the day; and it was decided against him.

Mr. STOKES, a Roman Catholic, next presented himself, and was heard out of courtesy to the Catholics of Birmingham, on whose behalf he addressed the meeting. In the course of his remarks, which were very indistinctly heard, he observed, that what the Pope had done they could not "tolerate." [Dr. Melson exclaimed: "Toleration, not supremacy."] He assured them that Catholics had hearts in their bosoms and brains in their heads. He referred them to the history of their own country, when they would find, that in all the great battles of ancient and modern times the Catholics fought, side by side, with their Protestant fellow-countrymen. The Queen, who rendered the throne illustrious by her virtues, appointed bishops in foreign countries, and gave them spiritual jurisdiction; yet no one called it arrogant pretension. The whole of the jurisdiction of the Bishop of Birmingham was spiritual. What, therefore, was this enormous row about? [great uproar.] On behalf of the Roman Catholics of Birmingham he came forward to protest to them their entire and perfect loyalty, and that they repudiated the base imputations charged upon them [great cries of "Vote, vote!"]

The Rev. J. VAUGHAN (Independent) briefly addressed the meeting in favour of the address, amidst much noise and impatience. He referred them to the recent history of the continent, as to the oppressions of Austria [great applause]; and asked, "Will you, then, help the oppressors?" [immense applause.] If it were seen that England gave way to this oppression of the Romanists [great applause and hisses drowning the speaker's voice]. Those who loved liberty should help their brethren who were struggling for liberty abroad [applause]. They saw but the soft and gentle side of Catholicism in this country, for English Catholics did not forget that they were Englishmen. If the Papal aggression were successful, it would be represented abroad that England was favourable to continental despotism. It was true there were things in the Church of England which they did not like; but that did not make the Pope any better.

The MAYOR then rose, and having read the address and the amendment over again, he put the amendment to the vote, when an immense number of hands were held up in its favour, and on being put to the contrary, another immense show was made. Having called for another show for and against, in order to enable his worship to be more certain as to his decision, and the vote each way having been again taken, his worship said:—"I find great difficulty in deciding this question, particularly because I have observed in different parts of the hall there is much difference in the number of hands held up; but my opinion is that this amendment was not carried."

This announcement was received with unutterable joy by the requisitionists, who naturally made themselves sure of the original motion. Several rounds of thundering cheers were given on this "victory."

The MAYOR then proceeded to put the original motion, and the show for and against having been taken, his worship unhesitatingly declared, "my decided opinion is that the original motion is lost."

The tables were now turned. The requisitionists were thunderstruck; dismay and confusion were very visible in their countenances, while the gentlemen on "the left" were seized with ungovernable delight and enthusiasm; and their friends in the

other parts of the hall kept up the spirit of the movement with tremendous energy. The scene on all sides, at this period of the proceedings, beggars description. While the rest were cheering in the body of the hall and the galleries, the gentlemen on "the left" commenced singing the National Anthem, and the stunning effect of this "concord of sounds" on the nervous system of even the least enthusiastic may be better conceived than described. The gentlemen on "the right," now all in the wrong box, stood aghast and stupified, not knowing what to do, listening in dumb show to the shouting and singing of the supporters of the amendment. All things, however, have an end, and Mr. Weston having taken the chair (the requisitionists having refused to take it, or to propose or second a vote of thanks to the Mayor), Mr. Dawson proposed a vote of thanks to the Mayor for his able and impartial conduct in the chair. The vote was carried with great enthusiasm, and the proceedings terminated at five o'clock.

[The name of one of the speakers at this meeting has called forth the following repudiation from the Secretary of the Birmingham Freehold Land Society:—

I have received several communications rebuking me for the part I am supposed to have taken at our late glorious town's meeting, in reference to the Pope's bull.

One of the writers, in very kind language, cautions me against taking such a part—assures me that it will injure me in my own sphere, and refers me to the *Nonconformist* for information upon the "No Popery" question. As no name or address is given, allow me to assure the writer, and the public generally, that I am not the "James Taylor" who moved the address to the Crown; unfortunately I am not even related to him—he is a banker, and I a working man. There is, in fact, no two wider apart than that gentleman and I—we agree in nothing but in name.

In conclusion, I voted against the address. I demand for my fellow-citizens (the Catholics) all that I ask for myself. I denounce the illiberality of professing Protestants, who would invoke the law to aid truth; and I frankly aver it to be my opinion that all such addresses manifest the same persecuting spirit in miniature which disgraced Christianity in the middle ages.

I am, Mr. Editor, yours faithfully,

JAMES TAYLOR, Jun.,

Secretary to the Birmingham Freehold Land Society.]

SINGULAR APPLICATION TO THE ARCHBISHOP OF CANTERBURY BY THE LAITY.

The Archbishop of Canterbury has been appealed to by a body of laymen who are interested in the present movement as to their duty with reference to the Papal aggression. The application to the Archbishop stated, that as lay members of his grace's province, they were deeply interested in the question which had recently occasioned such painful controversy, and that they were anxious to have some practical suggestions for their future guidance:—

The first point on which we would seek your grace's advice is with regard to the prevalence of objectionable practices in some of our metropolitan and suburban parish churches. It is, doubtless, the duty of every parishioner to attend, as frequently as his opportunities will allow, the services of his parish church; but it is impossible for any man to give his whole mind to devotion when his attention is drawn off by observances which are not authorized, and which are not necessary for the effective propagation of the Gospel. In cases where this difficulty arises, we are anxious to know whether it is the duty of the parishioners to leave their church, and to attend the services in a neighbouring parish, or whether they should continue to worship in a church to the ceremonies of which they have so decided an objection?

We venture to ask you whether, in your opinion, it is the duty of those who have votes for boroughs or counties to withhold their suffrages from such candidates as decline to give a pledge that they will, if elected, endeavour to do all in their power to obtain a re-imposition of such portions of the Catholic Disabilities Act as may check any future aggression on the Established Church of this country by the See of Rome, and, as far as possible, nullify the present proceeding.

The last question put had reference to a proposed alteration in the Prayer-book. His grace returned the following reply:—

Addington, Dec. 11.

SIR,—You will excuse me if, in a time of such engagement, I answer your questions more briefly than perhaps you expect; but I will, in a few words, give it as my opinion:—

1. That only great unfaithfulness, and very objectionable practices in the parish church, should induce a layman to leave it for another; but that when salvation is concerned, order is a secondary consideration.

2. I do not think that the occasion is such as to justify the demand of a pledge from a member of Parliament to any particular measure.

3. Men's minds are at present in so excited a state that any alteration of the Prayer-book or Act of Uniformity is further removed than ever. Those who object to any part of the Liturgy should be reminded that it treats of subjects on which there always has been difference of opinion among members of the Church.

The principal duty of the laity at present is to promote the teaching and preaching of the Protestant faith wherever an opening for it appears.

I have the honour to be, your obedient servant,
J. B. CANTUAR.

EARL WINCHELSEA AND NOTTINGHAM.

This ancient champion of Protestantism has emerged from "Havenholme Priory," in an address to his "fellow-countrymen and brother Protestants," worthy of his former days. He claims attention by recalling "the leading part which I took in 1828, when, at the great Kentish meeting on Penenden Heath, I assisted in raising the Protestant feeling of this great empire, and in causing the voice of 'no surrender to Popery' to sweep through every

valley and to echo from hill to hill throughout the land." He declares, with a pleasurable melancholy, that he has lived to see all his prophecies of evil fulfilled; and informs the country what he would have done had he been Minister when the late Popish bull arrived. "Not one day would have elapsed ere a right trusty messenger had left England's shores with this short and decisive communication:"—

Victoria, by the Grace of God, Queen of Great Britain and Ireland, Defender of the Faith,

To the Pope, greeting.

If the bull recently issued by your Holiness, claiming dominion within my realms, and placing both myself and my Protestant subjects out of the pale of Christianity, is not within one hour after this letter delivered to you withdrawn, and an ample apology made for the insult which you have offered to me and to my people, in the name of Protestant England I declare war against you, and there shall be no peace with Rome till I have received due satisfaction at your hands.

He appends one word for the Tractarian party:—"When I was at Rome in 1843, these were the sentiments I frequently heard expressed towards them by members of her Church:—'We wish for no better sons and daughters than the Tractarians.' The Pope, even then, had a regular account transmitted of every family, with the individuals belonging to it, who professed their opinions."

THE BISHOPS OF NORWICH AND ST. DAVID'S.

The Bishop of Norwich has replied to an address from 800 of his clergy in a strain which indicates his inheritance of the wise and moderate spirit of his predecessor. He points out that the Papal letter, however insulting, has no inherent importance. "If the Patriarch of the Greek Church, *e.g.*, were to issue an edict parcelling out this country into dioceses and parishes, and appointing an ecclesiastical superintendence and ministry for the whole of it; or if the Turkish Mufti were to do the like for the establishment of Mohammedanism, no alarm, and scarcely any indignation, would be felt at what would be an act of sheer folly. The Papal measure assumes a graver character only because of its connexion with circumstances which impart to it reality and power—not power, indeed, such as to make us fear the result, but enough to awaken us to an earnest consideration of our position and resources in respect to it." Nor does he regard with serious apprehension the temporary and much-exaggerated accession of Romish influence, whether from Irish immigration or conversion from the English Church. "Our general character as a people, our English habits of thinking and acting, are opposed to the genius of Romanism. There is an antagonistic principle in our civil institutions, and in our routine of social and domestic life, which forbids it. Danger there may be to this or that individual family—increased danger, perhaps. Let us all be on our guard. But it would be absurd and weak to believe that the nation's Protestantism, or the Protestantism of the National Church, is in jeopardy. Englishmen must undergo other changes before this, or simultaneously with this, which would leave us the same people in little more than name." The right of the Romish Church to complete its organization in England is distinctly asserted, while its bigoted exclusiveness is mourned over:—

It may be a matter of sad reflection to us that any class of our fellow-Christians and fellow-subjects should believe that there is salvation for those only who belong to their church, and that that church alone has a rightful claim over all baptized persons. There may be offence and insult in setting forth this tenet, and ignoring our church and its orders; but in tolerating Romanism we necessarily tolerate the holding of these tenets. The question whether such a form of religion should be tolerated is settled. . . . The measure itself is nothing of which we have any right to complain, consistently with our toleration of Romanism. We may justly look with mistrust and suspicion on an ecclesiastical arrangement for the Romish Church which can only be adapted to a vast increase of its members, and on the assumption of episcopal titles which suggest a rivalling or superseding of those borne by the bishops of the Church of England. We may reasonably protest against this new ecclesiastical establishment being presided over by a cardinal archbishop, because, as cardinal, he is, at the same time, a State councillor to a foreign potentate. But an episcopal church is not tolerated if we interfere with its liberty to appoint bishops, to determine their number and rank, and to bestow on them any title, provided those titles infringe on no existing rights.

The political aspect of the affair is described as of importance, and as a matter to be dealt with by politicians. If the head of the Church of Rome, it is argued, were the temporal subject of another state, any question of its interference in the temporal affairs of this country might be made a subject of reference or remonstrance from the Government of this country to that of which the Pope was a subject: but the circumstance of his being at once a spiritual and a temporal sovereign makes him in every such instance judge in his own case. It is idle, with respect to an authority so constituted, to speak of its being limited to its exercise to religious affairs; and a reference to the earlier periods of our own history, to the history of other nations, and to what is taking place in Ireland at this moment in reference to education, shows this. The inconvenience and mischief attendant on this *imperium in imperio* have been felt alike in Roman Catholic and in Protestant countries, and in recent times the security of the system of concordats has been adopted; but England has rejected this mode, and adopted that of renouncing all official intercourse. The clergy, at the same time, are warned that no governmental action can alter their position with respect to Romanism. It will still have to be met with purely spiritual weapons; and these must be wielded with gentleness. "Controversy I dread, it is one of the evils which we have to guard against,

if this rival church should ever erect itself, side by side with ours, throughout England. Avoid the bitterness of controversy. Avoid its unedifying excitement. Still, it will be your duty, in those parishes where there is any Roman Catholic ministrations and teaching, to give such instruction as may enable your flocks to resist the fallacies by which the Romish Church seeks to gain assent even to its most corrupt and unscriptural doctrine." On "the master question, which rules all else," the exclusive authority of Scripture, they are to "avoid even the appearance of concession. Avoid all that may give your flocks the impression that there is any co-ordinate with that of the scriptural word of God. Seek not only the instruction which you give them, but the tone and the spirit of that instruction from Scripture; remembering that that only is God's word—that that alone is 'the sword of the Spirit.'"

It will be remembered that, amongst the prelates who signed the protest which we published last week, the name of the Bishop of St. David's was not included, neither had his lordship at that time given expression to his sentiments on the subject of the Papal aggression. In a reply to an address from the clergy of his diocese, his lordship has now stated that he warmly sympathizes with the feelings which the Papal aggression has roused, but especially singles out for approbation the declaration of his clergy that "they do not desire anything at variance with those principles of toleration which form a part of the British constitution." He approved of the measures which removed the disabilities of Roman Catholics, not because he ever placed the slightest confidence in the moderation or good faith of the see of Rome or of the Romish priesthood in this country, or even because he could ascertain the limits of its influence over the laity of its communion; but simply because he believed we were strong enough to dispense with those safeguards which our ancestors, while fresh from a perilous struggle in defence of their civil and religious liberties, very naturally deemed necessary for their security. He cannot even now regret the removal of those disabilities. The following passage deserves distinct notice:—

But I must further observe, with reference to a portion of your address, that you seem to me, unless I have mistaken your meaning, to have put an erroneous construction upon the terms of the declaration, that "no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within these realms." I conceive that this is a declaration, not of a matter of fact, but of a point of doctrine, which we hold as Protestants, not as English subjects, and which our Roman Catholic fellow-subjects both notoriously do and lawfully may reject. I apprehend that the words "or ought to have" are simply explanatory of the word "hath," and that they import no more than if the declaration had run "hath no rightful jurisdiction;" in short, that they amount to nothing more than a denial of the Pope's spiritual supremacy.

RESIGNATION OF MR. BENNETT, OF ST. PAUL'S, KNIGHTSBRIDGE.

The Rev. Mr. Bennett has again appeared in print. His correspondent on this occasion is no longer the Prime Minister, but his own diocesan, the Bishop of London; and the result is the resignation by Mr. Bennett of the perpetual curacy of St. Paul's, Knightsbridge, and his relinquishment of the ministration at St. Barnabas, which has latterly become so notorious. It appears from the correspondence published by the bishop, that, as far back as the beginning of 1847, his lordship's attention was drawn to the peculiar observances or "excessive ritualism" of Mr. Bennett, and these deviations were pointed out with the request that they might be discontinued. It would seem, however, that the remonstrance produced no effect, for two years later a parishioner of Mr. Bennett's wrote to the bishop, complaining of the forms which the former persisted in adhering to. Later in the same year (1849) came the consecration of St. Barnabas, and with it not only a repetition but an augmentation of the obnoxious practices referred to. From this period the correspondence in question takes its date. It is much too long, and not sufficiently interesting for entire or even large quotation. The *Times* of Thursday devoted more than two columns to it; the *Chronicle* of Friday half a dozen more; and yet the churchwardens of St. Paul's request the public to suspend their judgment, as full particulars will shortly appear. We shall not be suspected of the slightest partiality to either of the correspondents, if we give but an elucidatory passage here and there of this great controversy.

In his letter of the 9th inst., the Bishop says:—

Since the consecration of St. Barnabas you have carried your ritual innovations to such an extreme that I have found myself obliged to remonstrate with you more strongly and more particularly than I had done with reference to the services in St. Paul's. And this leads me to complain of an assertion made by you in your published letter to Lord John Russell, as being utterly unfounded. You say, in page 20:—

My views and principles in the regulation of the service—intending to do, teach, and pursue my way, in the very way I am now pursuing it—all this was known to the bishop.

This I emphatically deny. I knew, generally, your mode of celebrating divine service in St. Paul's, and I had more than once signified to you my disapproval of some features of it; but I had no notion of what you intended to do in St. Barnabas in the way of additional novelties. As soon as I heard of them, within three weeks from the day of the consecration, I wrote to you [a letter of authoritative remonstrance.]

Mr. Bennett answered with a justification of the practices condemned—in excess. His justification

not only covered the observances complained of, but extended to "any other which he might from time to time adopt from the supposed practice of the Church before the Reformation, except those which are in terms prohibited; on the 'principle, that wheresoever no prohibition occurs, there the ancient usages of the Catholic Church were meant to prevail.'" The same letter expressed the writer's sense of "moral and spiritual" obligation not to oppose his diocesan; and his readiness "to withdraw from a position in which the possibility of such an event might arise." The Bishop was then unwell, and went abroad for the recovery of his health. On his return, he again wrote (Oct. 16th), and "at considerable length," combating Mr. Bennett's argument, and adding, in allusion to Mr. Bennett's willingness to resign:—

You tell me that you cannot conscientiously forego any of the principles set forth in your letter. My remonstrance to you was directed against certain practices—practices in behalf of which you offer no valid defence, and which you surely cannot consider of vital importance. If I restrain you from those practices—which I feel myself bound to do as far as I can—I cannot think that your conscience will be seriously aggrieved, or that a sufficient *casus* will have arisen for your leaving the ministry, to which you have hitherto been so zealously devoted.

But Mr. Bennett was determined to fix upon his diocesan the onus of his retirement. He rejoins, therefore—

I would then put it to your lordship in this way—I would say, if your lordship should be of continued opinion, seeing and knowing me as now you do, that I am guilty of unfaithfulness to the Church of England; and if your lordship will upon that signify your judgment as bishop that it would be for the peace and better ordering of the Church which is under your episcopal charge, that I should no longer serve in this living of St. Paul's, I would then, the very next day, send you my formal resignation.

Sixteen days elapsed—a delay necessitated by the visitation, and the last of his lordship's famous charges—before the Bishop calls simply for a relinquishment of the offensive practices; "desirous of inducing you to obey rather than retire." Mr. Bennett adroitly shifts his ground. He would combine together all the forms of ritual observance which he could collect from various cathedrals of the Church of England, and practise them at St. Paul's and St. Barnabas. But the Bishop is inexorable:—"I have no reason to suppose that there is any custom observed in any of our cathedrals of which I should disapprove, but I cannot be bound by their usages. Upon the whole, if you are not prepared to comply, *simpliciter* and *ex animo*, with the requisition contained in my letter of the 16th inst., I must call upon you to fulfil your offer of retiring from a charge which I deliberately think you could not in that case continue to hold without great injury to the Church."

Mr. Bennett states, in reply to this, that being unable conscientiously to comply, "*simpliciter* and *ex animo*," with the Bishop's requisition of the 16th of November, it follows, that he must submit to the "call" made upon him in that of the 27th; to which, as it involves the continued opinion that he is guilty of unfaithfulness to the Church of England, he considers it his duty to submit; and therefore sends in his resignation of the perpetual curacy of St. Paul's, Knightsbridge. The Bishop, with "very great pain, but with no hesitation," accepts the resignation; and prays that the Divine Head of the Church may guide the retiring minister to "a right judgment in the things which concern its peace."

Mr. Bennett's assistant ministers, the Revs. G. F. de Gex, F. A. G. Ouseley, and H. Fyffe, have also resigned, and the church of St. Barnabas is shut up. As early as half-past nine o'clock on Sunday morning, an immense number of persons were to be seen proceeding thither, in the expectation of hearing a farewell sermon from Mr. Bennett, but were disappointed at finding upon the church-doors notices "that, in consequence of the difficulty experienced at the present time in performing Divine service, the church will remain closed until further notice, by order of the churchwardens." For nearly a couple of hours, however, cabs, coaches, and gentlemen's carriages kept pouring in in front of the building, but not the least confusion prevailed beyond that occasioned by the presence of such an extraordinary number of persons.

THE METROPOLITAN CLERGY.

Upwards of two hundred of the clergy in the Archdeaconry of London have signed a declaration against the Roman aggression, which places it in a new practical light. They say:—

We feel assured that this aggression of the Court of Rome upon the prerogatives of the Imperial Crown of England, if not powerfully resisted and effectually repelled, will be the prelude to such constant interference of Romish priests, Jesuits, and monks, in the internal affairs of this kingdom, and to such public exhibitions of the most offensive rites of the Romish Church, as will create universal disgust, will disturb the tranquillity of the country, will expose the loyal and peaceable Roman Catholics of this kingdom to all the evils which attend upon a double duty of submission, one owing to their spiritual and another to their temporal Sovereign, and will eventually endanger not only the Church, but also the Throne of this kingdom.

This large body of the London clergy also echoes with distinctness the charge against Ministers of having themselves induced the move which their chief so vigorously opposes—

Gratified as the public at large have been by the uncompromising terms in which the Prime Minister of the Crown has condemned those members of our own Church whose adoption of Romanist principles and practices may have served to lead the Church of Rome to the fallacious conclusion that the conversion of England to

Romanism was close at hand, we cannot conceal our opinion that it is in the official recognition by our own statesmen of the Romish hierarchy, both in Ireland and the colonies, which has deceived the Court of Rome as to the real sentiments of the people of England, and has led the Pope to imagine that the time was come when he might, after the lapse of three centuries, once more exercise in this country that plenary authority which he arrogates to himself as the supreme governor of the whole Christian world.

EXTRAORDINARY OCCURRENCE.—DR. M'NEILE AND THE ROMISH CONFESSIONAL.

On Sunday, the 8th inst., the Rev. Dr. M'Neile, Canon of Chester, and Incumbent of St. Paul's, Liverpool, preached a sermon on the difference between the "judgment of God and the judgment of man." In the progress of this discourse the rev. gentleman referred to the "confessional" as an organ used for "man's judgment of his fellow-man." He described in glowing and impassioned terms its whole catalogue of abominations, and then demanded, in the name of justice and religion, the punishment of all priests who wielded so fearful an organ of spiritual tyranny. There might be many modes of punishment suggested, but the only one effectual for the purpose was death. "Many good and tender-hearted men," continued the rev. gentleman, "felt a prejudice against capital punishment; but let them remember that banishment would only be to spread to our colonies and to other climes the pestilential influence." This sentiment caused a marked sensation, and was much canvassed after the service. It is said that one gentleman wrote a letter immediately on reaching his house, to demand a recantation of the sentiment. In the evening the rev. doctor did not preach, but, after reading the Belief, he left his pew, and, ascending the reading-desk, between the curate and the Rev. Mr. Minton, he thus addressed the congregation:—"My Christian Friends,—I generally address you from another place, but must make an exception on this occasion. I desire to withdraw the atrocious sentiment which I uttered in the morning. I have withdrawn it before God, and now withdraw it before you. Those who heard me in the morning will understand my meaning; those who were not here will please not to trouble themselves about it."

The *Liverpool Mercury* remarks upon this extraordinary occurrence, and slightly varies the language reported to have been used:—

When the circumstance was first told to us we could not and would not believe it; but, as it afterwards came to us in substantially the same form from several quarters, we thought it best to make inquiries on the subject; so that, if the story should prove to be unfounded, its circulation might be stopped; and, if not, that the facts might be put forth in an unexaggerated shape.

The result of our inquiries has been that we have obtained from a highly respectable source as accurate a version of the words used by Dr. M'Neile as the memory of our informant enabled him to furnish, and of their substantial accuracy he has no doubt whatever. The extraordinary declaration of sentiment was uttered by the rev. gentleman on Sunday morning last, in the course of his sermon, and is stated to have been to the following effect:—"I would make it a capital offence to administer the confession in this country. Transportation would not satisfy me, for that would merely transfer the evil from one part of the world to the other. Capital punishment alone would satisfy me. Death alone would prevent the evil. That is my solemn conviction." The congregation, we have been told, heard the words with mingled sorrow and dread; and at the close of the service a representation on the subject was made to Dr. M'Neile in the vestry. The rev. gentleman declared, we believe, that he had no consciousness of having made use of such language; but, being assured that he had undoubtedly done so, he expressed his regret in most forcible terms.

In the course of the evening service the doctor went into the reading-desk, and, as we are informed, thus addressed the congregation:—"In the excitement of an extemporaneous discourse delivered by me this morning I used, I believe, a most atrocious expression. That expression I have already withdrawn in the sight of God; I have, I trust, made my peace with him; and I now beg to withdraw that expression in the sight of this congregation, and to make my peace with you. I will not repeat the expression which I have referred to, for those who heard it will sufficiently well remember it, whilst I will not grieve (or inflict pain upon) those who did not hear it by repeating it."

THE METROPOLIS AND SUBURBS.

A meeting of Protestant Dissenters was held on Thursday evening, at the British school-rooms, Kentish-town, T. Spalding, Esq., in the chair. The Rev. J. Watson moved, and Mr. Bush seconded the first resolution; Mr. Garvey moved, and Mr. Edwards seconded the next. The Rev. W. Forster explained the allusion in the address to the Queen's supremacy. That supremacy he understood to be simply supremacy over the State Church; the only way to get rid of which would be to abolish the State Church. But our own Parliament, not foreign interference, must accomplish that object. He repudiated the slightest encroachment on the civil or religious rights of Catholics; but they could not be permitted to develop their hierarchical system. The resolutions were carried unanimously.—In the parishes of Old Jewry and St. Dunstan's, Fleet-street, meetings have been held, at which the Queen's answers to the City deputations have been the subject of discussion and complaint. At the Ward of Farringdon Without Wardmote, Mr. Seeley moved a resolution expressive of regret that her Majesty's Ministers had not advised her to reply in more decided language to the addresses of her loyal citizens; which was carried.—The Shoreditch poll negatived the amendment by 367 votes to 145; but carried the second resolution, that of censure on the vicar, by 208 to 191. On a comparison of the number of persons voting for, with that of property

votes given against the amendment, its supporters contend that their defeat is a moral victory.

THE PROVINCES.

At the Norfolk county meeting, S. M. Peto, Esq., M.P., seconded the address. He said, that if this had been a meeting of the laity of the Church of England he, as a Protestant Dissenter, could not have been present; but, as it was a meeting of the Protestant laity of the county, he rejoiced to appear before them, not merely as representative of Norwich, but as a freeholder of the county of Norfolk. If gentlemen of the Church of England expressed their determination that, in this crisis, they would be no party to religious persecution, how much more did it become Dissenters to feel strongly on this matter, and to let it be distinctly understood, that while they would admit of no encroachment on the prerogatives of the Queen, so neither would they trench upon one right of their Roman Catholic fellow-subjects, or interfere in any manner whatever with their full possession of liberty of conscience [cheers]. It was said, Dissenters should take care lest they might be forging fetters for themselves; but his answer to that caution was, that Protestant Dissenters were never more called upon than now to show, that while they valued civil and religious liberty, they desired not that liberty which must lust for power. He hoped Dissenters were able to draw a line of distinction between the point where civil and religious liberty ended and where territorial aggression and lust for power began. He felt that the duty of Dissenters at the present moment was, to show that Protestantism was not with them a mere idle name, but a living principle; and that they ought in this matter to take common ground with their brethren of the Church of England [cheers]—to merge all their differences in the defence of the greater principle with which each was identified [cheers]. When he ceased to be a member of the Church of England he did not cease to love all that was scriptural in it; and in nothing would he rejoice more, as a Dissenter, than to see a second reformation in that Church [cheers].—

At the Worcestershire county meeting, Sir E. Blount, a Roman Catholic baronet, moved an amendment to the address. He said, with regard to the letters of the Duke of Norfolk and Lord Beaumont, upon which so much stress had been laid, people could hardly be aware of the sort of estimation in which those two noblemen had long been held [laughter]. They could hardly be aware that this same Duke of Norfolk, who was now so highly extolled, was the same duke who, a few years ago, made himself the laughing-stock of all England by proposing to feed the poor of England on curry-powder [loud cheers and laughter]. He (Sir E. Blount) was once acquainted with the Duke of Norfolk, and he could say that whether in the matter of the spiritual supremacy of the Pope, or on the question of the beneficial effects of curry-powder, his Grace's opinion was equally valuable. Mr. R. Berkeley, jun., and Mr. C. Hanford, also Roman Catholics, addressed the meeting in bold and decided language. The Rev. J. Walsh, and "another Dissenting minister," supported the address.—The Birkenhead meeting has been held in the Market-square—an area capable of accommodating 15,000 persons—under the protection of 1,000 special constables, 300 soldiers, and as many of the Liverpool police. The meeting was, of course, unanimous.—At Aberystwyth, a public meeting of the inhabitants having been convened by the Mayor, the arrangements for which were entirely in the hands of the Churchmen, it was thought expedient to call a meeting of the Dissenters, to consider what was their duty under the circumstances, when it was agreed to recommend to the Churchmen to send an address in their own name; and should that recommendation not be adopted, it was resolved to move an amendment to the address which they intended to propose. The suggestion, however, was kindly received, and the "undersigned being members of the Church of England," was inserted in the heading. On Wednesday last another public meeting of the Dissenters of the town was held at the spacious chapel of the Calvinistic Methodists, which was well filled. The Rev. Edward Jones, Calvinistic Methodist minister, presided. The first resolution was moved by the Rev. J. Saunders, Independent minister, and seconded by Mr. J. Matthews, town councillor, to the following effect:—

That this meeting regards Popery with utter abhorrence, as being a system of gross error, fraud, and delusion; and full of danger to the souls of men. That it looks on the late act of the Pope as an attempt to reduce this country once more under his domination, and to repair those chains of darkness and superstition that bound the inhabitants in slavery to that Man of Sin, and which had been partly destroyed at the period of the Reformation; but, nevertheless, is of opinion that the only fair, scriptural, and effectual method of opposing its errors, and counteracting its influence, is in diffusion of truth, by appeals to the reason and conscience of men.

The Rev. Edward Williams (Baptist) moved, and the Rev. Edward Hughes (Calvinistic Methodist) seconded, the next resolution:—

That this meeting considers the kingdom of Christ to be a spiritual kingdom, comprising all who believe the gospel, and that the Lord Jesus Christ is the only ruler of that kingdom. That while we would express our loyalty to our beloved Queen, as the temporal sovereign of these realms, and our strong attachment to her person and throne, we would most emphatically declare our belief, that any assumption on her part, as well as that of the Bishop of Rome, or any other human being, of the title of the Supreme Head of the Church, is unscriptural and anti-Christian; and that it is a duty which we owe to the "King of Zion," and to his spiritual kingdom, to use every constitutional means within our reach to obtain the total and speedy separation of the Church from the State.

The Rev. W. Roberts, Wesleyan Association, and Mr. Joseph Roberts, Town Councillor, moved and seconded the third resolution:—

That the Government of this country should maintain a perfect impartiality between religious sects; neither aiding any

by the national funds, nor discouraging any by legal penalties; and that an inquiry should be made into all grants from the public treasury for religious purposes to any sect, with a view to their being forthwith abolished.

An address to the Queen, founded on the above resolutions, was adopted, and is now in course of signature. It was a thorough Anti-state-church meeting, and the first of that character ever held in the town. All the speeches were able, earnest, and convincing, and were well received. The resolutions were unanimously agreed to. Another meeting is to be held in the town on the same subject before the opening of Parliament.—At Northallerton, a meeting has been held, convened by the high bailiff, in which the Independent and Wesleyan ministers took part. Two amendments were moved to the address—one condemnatory of Puseyism; the other taking Anti-state-church grounds, and praying for "the severance of the golden link uniting Church and State;" but neither were put. Telling speeches were delivered in support of the counter memorial, by Messrs. Thomas Guthrie and Joseph Wrigley; and a number of hands were held up against the original motion.—At Wotton-under-Edge a meeting has been held under the presidency of Earl Ducie; but such was the difference of opinion prevalent, and the crowded state of the room, that the noble chairman was compelled to dissolve the meeting.

THE MEETING OF EAST LONDON DISSENTERS.—We have received the following from a minister of the district, in reference to the meeting reported in our last under this head:—

I regret to be obliged to ask for a small space in your next number, to prevent misconception respecting the representative character of the meeting held at Wycliffe Chapel last week.

You describe that meeting as "the Dissenters' gathering in the East of London;" and Mr. Orellin, in his letter, refers to it as such.

It is desirable to state, that such was not its real character. I minister to a congregation in the immediate neighbourhood of Wycliffe Chapel, and yet received no notice whatever of the meeting, nor was any announcement respecting it made to the people of my charge; and I have reason to believe that this statement will apply equally to a majority of the ministers and congregations in the district.

I have been given to understand, that the placards announcing the meeting stated it to be a "meeting of the district," and that it would be "sustained by the ministers and other gentlemen of the neighbourhood;" but certainly, under the circumstances, no individual, or individuals, had a right to make such an announcement.

I am the more anxious to make this statement, because I am persuaded that there are many in this locality who venture to think, that the duty of Nonconformists in this contest with Rome is, not to address the Queen calling for the aid of the civil power, but to oppose the truth of God to the errors of the Papacy.

Cordially sympathising with you in your general views on this important question, and sincerely thanking you for your able exposition of them,

I remain, dear Sir, yours truly,
Commercial-road Chapel, East London, G. W. PUGH.
12th Dec., 1850.

THE DISSENTERS OF CHRISTCHURCH, HAMPSHIRE.—The following memorial, drawn up by the Rev. Joseph Fletcher, has been circulated and numerous signed in the town of Christchurch, Hampshire, and might be adopted with great advantage in many localities:—

We, your Majesty's dutiful subjects, approach your Majesty with unfeigned attachment to your person, and devoted loyalty to your Crown; being inheritors of the principles of those Nonconformists who in the days of your Majesty's ancestor, George the Second, when the throne was in danger through the invasion of a Popish Pretender, engaged so heartily in defence of the House of Hanover, and at all hazards, even of life itself.

We cannot but feel indignant, neither are we without some degree of alarm, at the recent measures of the Church and Court of Rome affecting this country. While strenuously advocating the rights of conscience to the very last limits, and without respect of persons, we cannot but feel that pretensions have been publicly preferred by the Bishop of Rome with reference to this country, that are not merely odious and exclusive, but calculated if conceded to involve a free people in all the evils of spiritual despotism.

Our fears, however, respecting such a result as this are almost wholly grounded on the existence already in this country of a wealthy and established hierarchy, many of whose clergy have in recent times gone over to Popery, and of whom many more are known to symbolize in many respects with the Romish doctrine and worship.

Our chief fear is that by slow but crafty and successful steps the Roman Catholics may in course of time obtain possession of the machinery and resources of the National Establishment, to work and wield them for all those superstitious, cruel, debasing, and despotical ends, which have ever been associated with papal authority and predominance.

May it please your Majesty, therefore, to cause such an inquiry to be made in Parliament respecting the danger that is to be feared from the present papal movement, and in particular and principally in consequence of the existence of a National Establishment, as may lead to measures of a practical kind that will place it for ever beyond the power of any religious body or ecclesiastical system to jeopardize or infringe upon the civil and religious liberties of your Majesty's loving and dutiful subjects.

MR. HENRY VINCENT has held several great meetings during the week in Southampton and the Isle of Wight, reiterating the sentiments we have before reported as delivered by this popular lecturer, and which have been received in every case with the heartiest applause. Mr. Vincent pointed out in these addresses, that whatever is really earnest in the present agitation, will run into one of two channels—the desire of the laity for Church reform, or the movement for the separation of the Church from the State.

CARDINAL WISEMAN delivered a second lecture on Sunday evening on the Papal hierarchy. Before proceeding to his specific subject, his remarks on which present no peculiar feature, he congratulated his hearers on the tone of the Queen's replies:—"Nothing could give them a better idea of the firmness of the Crown of these realms, or the excellence of our constitution, than the events that had occurred in the course of the preceding week. Most firmly rooted, indeed, must that throne be in the very hearts of the nation, when its occupier need exhibit no anxiety, nor be moved from a just and even course by a commotion which was disturbing the nation from end to end. A voice had been heard from the throne tender, yet firm as became a Queen, extending protection to those who had been assailed, and equal rights to all. It was his pleasing duty thus publicly to acknowledge his sense of the truly royal course which had been adopted by our sovereign, and of the equity and moderation that had suggested it."

THE HEXHAM MEETING.—The Rev. J. Walker writes to inform us that he did not move the amendment, but seconded the original motion, at this meeting, briefly reported, on the authority of a correspondent in a late number.

CLERICAL MAGISTRACY, AND RURAL POLICE.—A correspondent informs us of the following circumstance, which recently occurred at Thrapston:—"A Mr. Benjamin Davenport was induced, through the infirmity of the Baptist minister of Catshill, near Bromsgrove, to take his chapel case in hand, hoping, through the kindness of friends, to get rid of a debt upon the place. He went on, meeting with success, until he reached Tring, when Captain McKay, superintendent of police, laid hold of him, and dragged him to a clerical magistrate; he was remanded, placed as a vagrant in the dirty cage, removed to Berkhamstead Bridewell—and, after two days' confinement, liberated!"

RELIGIOUS INTELLIGENCE.

PEOPLE'S CHRISTIAN ASSOCIATION.—On Monday evening, the 9th inst., a social tea-meeting, followed by a musical entertainment, took place at the central institution, 58, Aldersgate-street. The theatre was filled on the occasion; several appropriate addresses were delivered, and the audience, which consisted in a great measure of working men and their wives, were greatly delighted. This meeting, it appears, is but the commencement of a series of more prominent efforts to minister to the moral, social, and religious wants of the people. A complete refutation of the statement "that the working classes do not appreciate the benefits offered to them by Christian men," is found in the fact, that the plans of this society, as far as they have been made known and carried out, have been responded to with a generous faith in the integrity and purpose of the promoters of this promising institution. Its motto seems to be, sympathy and co-operation with the working men of London.

A NEW CHURCH is about to be erected in Glasgow for Mr. Porter. The *Glasgow Herald* says:—"The building is to be of a highly ornamental kind, and will present a distinctive feature as compared with any modern ecclesiastical erection within our city. The style of architecture chosen is Gothic, of a highly decorative order, with a beautiful spire shooting up some 180 feet from the ground. The church is only calculated to contain from 600 to 700 sitters; galleries, so common and commodious in our Presbyterian places of worship, are dispensed with, and the interior will be fitted up somewhat in the style of the choir of our cathedral, with stone pillars, ashlar walls, clerestory windows, and an imposing oak roof of great altitude. Provision is also made for an organ recess. The sittings will be laid off in the bench or cathedral style, and the pulpit will be constructed of magnificently carved stone. Altogether, for its size, it promises to be one of the most unique and exquisitely-beautiful temples of Christian worship in Scotland. In connexion with the church there will be a large school-room, with the usual accommodations of vestry, deacons' room, and dwelling-house for church-officer. The plans are by Mr. Emmett, an English architect of some eminence in ecclesiastical buildings. The total cost is estimated at £10,000."

STOKESLEY, YORKSHIRE.—On Wednesday, Dec. 11th, the Rev. D. W. Evans, minister of the Independent church at Stokesley, was publicly ordained to the pastoral office. In the morning, at half-past ten, the Rev. J. E. Evans, of Loft-House (the young minister's brother), introduced the service by reading the Scriptures and prayer. The Rev. J. B. Lister, of Northallerton, delivered a lucid discourse, expository of the principles of Congregational Non-conformity, and the fallacy of State-priestism. The Rev. E. Gately, of Thirsk, proposed the usual questions, elicited the minister's views of Christian truth, and, with the imposition of hands, offered up the Ordination Prayer. The Rev. J. C. Potter, of Whitby, delivered a faithful and affectionate charge from 1. Thess. ii. 4. The ministers, and several friends from the neighbourhood, dined together; and at five o'clock a respectable number sat down to a tea, furnished by several ladies of the church and congregation. In the evening, the Rev. J. G. Rogers, B.A., of Newcastle-on-Tyne, introduced the service, and addressed the people from Revel. xxii. 9.

MANCHESTER.—The Rev. D. M. Evans, of Glasgow University, has accepted the call to the pastorate of the Baptist Church worshipping in Grosvenor-street, Chorlton-upon-Medlock.

FOREIGN AND COLONIAL NEWS.

FRANCE.

The anniversary of the election of the President of the Republic, the 10th December, was celebrated in Paris by a fête, which was "exceedingly splendid, and which passed off without the slightest accident." The Prefect of the Seine was the nominal host; and, besides the chief guest, there were gathered round him, in the Hôtel de Ville, ministers, ambassadors, and distinguished politicians, nearly two hundred. The programme prescribed the single toast, "To the President of the Republic;" the President's complimentary return of a toast, "To the City of Paris," being of course expected. M. Berger, the Prefect of the Seine, in proposing the toast, congratulated his hearers on the fact, that now the noise alone of its fêtes interrupts the industrious calm of the Hôtel de Ville; and then ascribed it to the President Napoleon's efforts and devotedness, that citizens were at length permitted to set aside all the interests of politics, and speak of the interests of Paris only. The President, in reply, availed himself dexterously of the family allusions; and dropped some of those constitutional innuendoes by which he habitually gratifies his supporters and irritates his opponents.

If any good has been effected during the last two years, the merit of it must be attributed to the principle of popular election, which has produced from the conflict of ambitions a real and incontestable right. Let us, therefore, declare it loudly, that it is grand principles and noble passions, such as loyalty and disinterestedness, which save societies, and not any speculations of strength and chance. To tell me that France has beheld her prosperity increase during the last two years, is to address to me the eulogium which touches me the most. At present I am happy to be able to admit, that calm has returned to men's minds; that the dangers which existed two years back have disappeared; and that, notwithstanding the uncertainty of matters, a future is reckoned on, because it is felt that, if modifications are to take place, they will be accomplished without trouble.

The *Moniteur* says that the reference to "modifications," to be accomplished without trouble, created "a sensation;" and the papers of next day were full of comments upon it, in every possible and conflicting sense; but opinion in Paris resigns itself to future events.

After the banquet, the magnificent salons of the Hôtel de Ville, which are unique in Europe, were thrown open to between five and six thousand guests. Bands of music were stationed in the Salle des Fêtes, the Salle du Trône, and the great ball-room; and the dancing was kept up with great spirit till four o'clock on Wednesday morning.

M. Montalembert has presented to the Assembly an immensely long report upon the observance of the Sabbath. The commencement of the document resembled a sermon rather than the report of a committee of the Assembly. The latter portion was very different: it was a eulogium and glorification of the sabbre as the most efficient auxiliary, along with religion, in the pacification of the world. M. de Montalembert contended in his report that the observance of the Sabbath was necessary for the maintenance of the dignity of the French people, for the improvement of its morality, and the preservation of the body social—would render a signal service to the country, which is upset, and to society, which was diseased by a revolution—and would be a bulwark against the dangerous doctrines with which the cities were infested. He declared that at the present day it was religion alone, supported by the sword, that could save society and guarantee its future welfare. The sword, he said, was a sceptre which the nation was called upon to bless and to invoke. In tolerating the profanation of the Sabbath, the Government rendered itself an accomplice in the production of the evils which that sin engendered. These ideas created an immense sensation. The Left received them with loud exclamations of disapprobation, and even the members occupying the Ministerial benches seemed more than once to be taken by surprise. When Count Montalembert had finished reading, several of the Montagnards cried "Amen," while others cried *à Charenton* (the lunatic asylum). There was very little applause from the Moderate benches. Immediately afterwards the Assembly rose.

GERMANY.

Austria and Prussia are mutually reducing their armies; and are naming their representatives at the Dresden Free Conferences, which commence on the 23rd. A league is concluding between Oldenburg, Hanover, and the Hanse Towns, to support each other at those Conferences. Wurtemberg and Bavaria refuse to attend, it is said. General Von Herst has been appointed commander-in-chief of the Schleswig-Holstein forces, in the room of General Willisen—an indication of warlike resolves. The Elector of Hesse has notified his intention of fixing the seat of government at Fulda, instead of, as formerly, at Cassel. His unfortunate subjects are suffering severely from the burden of maintaining the Austrian forces.

PIEDMONT AND AUSTRIA.

SECRET PACT OF EXTRADITION.

When the Piedmontese Government wished to have its treaty of peace with Austria sanctioned by the Chambers, one of the present Ministers declared that it contained no secret clauses. The following letters, says the *Daily News*, written by eye-witnesses, and the circular which accompanies and serves to explain them, give a formal denial to this assertion, and at the same time furnish an insight into the real state of things:—

Castelletto, Sardinian shore of the Lago Maggiore. December 4, 1850.

Five Austrian *shirri* have just gone on board our steamboat, and have arrested a certain Carabelli, a sailor, who had deserted from the Austrian fleet two years ago.

From the Frontier of Piedmont, Dec. 3, 1850.

The conduct of the Piedmontese Government goes really against every duty of humanity with regard to the poor Hungarians who fall into their hands. An eye-witness of the fact wrote me two days ago, that last week an unfortunate Hungarian, having run the risk of deserting from Paris, had hardly arrived at Graveloni (a frontier spot of the Piedmontese territory) when he was arrested by the carabinieri of His Majesty Victor Emmanuel, and handed over to the Austrians a few minutes afterwards to be shot.

Branch circular of Ministerial orders from the Intendant of Novara to the authorities and police agents of the confines:

No. 1866.

Novara, Sept. 21, 1850.

From the Ministerial orders I have just received, I hasten to beg V. S. T. (your illustrious Lordship) to take the necessary dispositions, so that, whenever an Austrian deserter is arrested, whose desertion is posterior to the last treaty of peace, he may be conducted to the frontier without other formality, and assigned over to the Austrian authorities according to the forms agreed upon in the stipulation entered into for that purpose. The aforesaid dispositions will serve to countermand those contained in my circular of the 11th September last (those orders left the faculty of escorting deserters to the Swiss frontier).

INDIA AND CHINA.

Telegraphic despatches, in anticipation of the Overland Mail, bring no political intelligence from India; and from China simply that the imperial troops are gaining ground on the insurgents.

AMERICA.

The Fugitive Slave Bill excitement has almost ceased with the elections, to be revived, probably, with the re-opening of Congress. Mr. George Thompson has addressed a meeting at Rochester, where resolutions were passed severely denouncing several of the Boston journals. Mr. Thompson is thus reported:—

Talk of this country being free (said Mr. Thompson), it was not free. No honest Englishman, expressing his honest feelings, could even travel through it. He himself might wish to visit the mammoth cave in Kentucky, but he could not do it, at least, with any assurance of returning alive. He could not see the "father of waters" at the South—he could not cross the Potomac—he could not travel anywhere in the South with one-half the liberty that would be accorded to him within the most despotic territories of Europe. And if he could not—if the country were not free—then its example and its history would be cited by the advocates of kingscraft and priestcraft all over the world as an evidence of the utter failure of republican or so-called free institutions.

WEST INDIES.

The intelligence from Jamaica to the 14th November is most melancholy. The south side of the island has been stricken with appalling severity by the cholera. It broke out in Kingston, and the deaths rose there to a hundred a day. After there had been 203 deaths in one day, the Board of Health discontinued its returns; and the accounts leave us in painful uncertainty whether this step was taken from a notion of prudence, or in a panic which had dispersed the members not to meet again. At Port Royal, the disease had carried off a fourth of the entire population before it disappeared. At St. Catherine's, the seat of government, seventy bodies once lay without the means to inter them: Sir Charles Grey induced twenty of the convicts to perform the office, by a promise of commuting their sentence. On another occasion he caused some of the troops to perform a similar task. Sir Charles had issued a notice calling on the clergy to allow burials in unconsecrated ground; and suggesting that gangs of men should dig so many graves as to keep some hundred constantly ready. The 13th of November was kept as a day of fasting and humiliation.

Business, whether private or public, was at a stand-still. In Spanish Town, at one time, most of the shops were closed; attendants and servants having died, or fled to the northern parts of the island, where the scourge had not appeared. Trelawney was still unvisited.

The Legislature stood adjourned to the 19th of November; but it was unlikely that there would be a quorum when that day arrived.

BRITISH GUIANA.—On the 9th ult. a great meeting of the Reform Association took place on the parade ground at Georgetown, Demerara. The Mayor of Georgetown presided. Upwards of 2,000 persons were present, and the proceedings opened with three cheers for the Queen. There were only four resolutions adopted: the first, declaring the unsuitableness of the present institutions to the condition of the colony; the second, indicating a Council and a House of Assembly as the proper substitute for them; the third, adopting petitions to her Majesty and the two Houses of Parliament; and the fourth, appointing Lord Stanley to present the petition to the Lords, and Mr. Hume to present that to the Commons. The proceedings from beginning to end were conducted in a very orderly manner.

FOREIGN MISCELLANY.

CENTRAL AFRICA.—The following is an abstract of "intelligence from the Saharan African expedition," up to the 29th of August last:—

The expedition had literally fought its way up to Selonfeet in Aheer, near to the territory of the Kallouee Prince, Ea-Nour, to whom it is recommended. Mr. Richardson had been obliged to ransom his life and those of his fellow-travellers twice. The whole population of the northern districts of Aheer had been raised against the expedition, joined by all the bandits and

robbers who infest that region of the Sahara. The travellers are now in comparative security. It has been a tremendous undertaking for them to force their way amongst tribes who had never seen the face of a Christian, and who look upon Christians as the declared enemies of God. The great Sudan route, from Ghat to Abbeir, is now explored.

CAPE OF GOOD HOPE.—Letters from Cape Town, of the 27th October, communicate the starting of Mr. Fairbairn for England in the "Madagascar," and the intention of Sir Andries Stockenström to start early next spring, his delicate health forbidding his sojourn in this climate during the winter.

The Belgian Minister of Finance has presented a bill to the Chambers for authorizing the government to withdraw from circulation the gold coins of ten and twenty-five francs value, and to enact that all foreign gold shall cease to be a legal tender in Belgium.

Accounts from Hanover state that the King's health has been much affected by the annoyances to which he has been subjected during the recent German crisis.

IRELAND.

CASE OF ALLEGED LIBEL.—A case of libel, in which Captain Wynne, an inspecting officer under the Poor Law Commissioners, was the plaintiff, and the Marquis of Westmeath the defendant, has occupied the Court of Exchequer for five days. The libel complained of consisted of a petition to parliament, drawn up by the noble lord, and by him circulated through a publication of it in several newspapers, to which he furnished copies of the document, 500 of which he caused to be printed for distribution. The petition, after a general statement in reference to the condition of the notorious union of Carrick-on-Shannon, attributed to the plaintiff conduct of a grossly immoral nature in his official capacity of Poor Law Inspector. The damages were laid at £5,000. For the defence, pleas of justification were put in, the evidence to support which is quite unfit for publication. After long deliberation, the jury were discharged on Tuesday week, there not being the most remote possibility of their agreeing to a verdict.

PRO-PAPAL AGITATION.—The Roman Catholics of the county of Mayo have met for the purpose of replying to "the insolent and intolerant letter of the Premier, and bidding defiance to those rampant bigots in England who now clamour for a re-enactment of the penal laws." The High Sheriff refused to convene the meeting, but granted the use of the Court-house of Castlebar for the occasion. The attendance was very numerous, including many of the gentry, the two county members, and a whole legion of justices of the peace and Catholic priests.

THE LIMERICK ELECTION has resulted in the return of the Whig candidate, to the sore discouragement of the Tenant League, who threaten a petition on behalf of their candidate Ryan. The third day's polling made the returns:—

Goold	..	..	..	..	239
Dickson	..	..	..	..	199
Ryan	..	..	..	..	128

Majority for Goold over Dickson, 40; ditto, over Ryan, 111. Goold was accordingly declared elected.

VOLUNTARY SCHOOL ASSOCIATION.

A public meeting of the friends and supporters of this society was held yesterday week, at the Stockwell Institute, Stockwell green. The meeting was numerously attended, and many members of the Gentlemen and Ladies' Committees of the Association were present. William Carille, Esq., of West Brixton, presided.

The CHAIRMAN, in opening the proceedings, observed that the objects of this Association were of the greatest importance, and entitled it to a large measure of popular support. It had been instituted for the promotion of Scriptural education amongst the people at large, independently of all State-assistance or control. In pursuance of these objects, the society had established two Normal Schools for the training of male and female teachers respectively, and had afforded assistance of a pecuniary kind to various schools throughout the country.

The Rev. JOHN BURNET moved:—

That this meeting is of opinion that an education based upon the Holy Scriptures, is essential to the true welfare of the British people, and that it is therefore the duty of an enlightened and Christian public to supply such an education throughout Great Britain, and, so far as it is practicable, to promote the same object in foreign countries.

The speaker touched upon various considerations tending to show that a merely secular education could never supply the wants of the community, and that to diffuse the blessings of Christian knowledge was the privilege, no less than the imperative obligation of Christian men. He also referred to the dangers and disadvantages of Governmental systems of instruction.

JOHN BROWN, Esq., of Streatham-hill, seconded the resolution, giving a brief sketch of the origin of the society, which had been founded by those who disapproved of the Minutes of the Privy Council on Education, issued in 1846, the objectionable character of which Mr. Brown proceeded forcibly to expose.

The Rev. J. C. DAVIE moved the second resolution:—

That this meeting further believes that the scriptural education of the community can be satisfactorily effected only by the voluntary and combined exertions of Christian men, and that all interference by the State with religious instruction is an

fringement of the rights of conscience, and detrimental to the interests of Christian faith.

G. W. ALEXANDER, Esq., seconded the resolution, and alluded to the aid which the Association had been enabled to afford to the cause of education in the British West Indian Colonies, whence he had but recently returned.

The Rev. WILLIAM LEASK moved:—

That this meeting expresses its cordial approval of the Voluntary School Association, founded on the distinctive views already enunciated, and would earnestly commend it, and all schools conducted on similar principles, to the increased support and co-operation of the Christian public.

H. R. ELLINGTON, Esq., seconded this resolution, which, with the two preceding ones, was unanimously adopted.

A vote of thanks having been passed to the Chairman, and to the Rev. David Thomas and the other managers of the institute, for their kind assistance and co-operation, the meeting dispersed.

The Rev. Dr. Cox, of Hackney, and the Rev. David Thomas, were prevented by indisposition from taking part in the proceedings.

CHURCH REFORM.—A society of laymen has been formed at Plymouth, to seek for a reform in the Church of England.

ST. STEPHEN'S, WALBROOK.—This magnificent and enduring monument of the genius of Sir Christopher Wren will in a few days be re-opened for public worship, having undergone various improvements and alterations, with a view to restore the church to that state in which the great architect originally left it.—*Globe.*

FOUR SEATS in the House of Commons are now vacant; little interest, however, appears to be awakened by the pending elections. Mr. Alderman and Sheriff Carden has been invited to contest St. Albans with Mr. Jacob Bell, the wealthy chemist of Oxford-street. At Pontefract, the Hon. Beilby R. Lawley, son of Lord Wenlock, is alone in the field. Mr. Bromley, the member for South Notts, having resigned from illness, Lord Newark and Mr. W. H. Barrow are spoken of as candidates. Aylesbury is solicited by Mr. Serjeant Byles, and Mr. F. Calvert, Q.C.

POSTSCRIPT.

Wednesday, December 18, Two o'clock.
FOREIGN INTELLIGENCE.

THE AMERICAN PRESIDENT'S MESSAGE.

We have New York papers up to Wednesday, December 4th. They are occupied principally with the President's message, of which the *Tribune* says:—"A President's Message which, in these days of verbosity, fills but five fair newspaper columns, is a capital one—the length of itself settles that. Mr. Fillmore's first Message is not more than half so long as the average of Polk's, and, by any fair computation, must be at least twice as good. And we believe this off-hand estimate will be fully justified by a more careful scrutiny." The recommendations and statements of the Message are summarized as follows by our Transatlantic contemporary, omitting the racy ejaculatory comments which are bracketed into the paragraphs of the document.

1. Mutual reproach and crimination, leading to useless irritation, among the several members of the Union, should be avoided and deprecated. 2. All laws while they exist must be enforced and obeyed, whether popular or obnoxious. The President must see the laws enforced, without exception or discrimination. 3. Our Foreign Relations generally are amicable and satisfactory. With Portugal, Brazil, Chili, Peru, and "the Hawaiian Kingdom," they are improved or improving; Mexico is being importuned to grant a more unrestricted right of way for a railroad across the Isthmus of Tehuantepec; and the President hopes we shall fix things with Great Britain respecting the Ocean Ship Canal through Nicaragua. 4. The receipts into the treasury during the fiscal year which closed in June last were nearly forty-seven and a half millions; the disbursements therefrom were forty-two millions; half a million of public debt has been paid off within the last year, and the surplus in the treasury increased about five millions. The President is opposed to further loans, and wants to pay off and extinguish eight millions of public debt within the next two years. 5. The Public Lands have been used up, at least for many years, as a source of Revenue, by the passage of Military Bounty Land bills. 6. The Federal Revenue should be raised mainly by Duties on Imports. Those duties should be so levied as to benefit incidentally Home Industry by shielding it from destructive Foreign competition. They should be not exorbitant, but moderate; should be SPECIFIC so far as possible; and, whenever *ad valorem* rates are tolerated, they should be computed on the Home, instead of the Foreign valuation. *Ad valorem* Duties, based on the Foreign valuation, tempt to fraud and give the dishonest importer an advantage over the upright. 7. California ought to have a Branch Mint, and meantime Gold stamped by the U.S. Assayer there should be received in payments to the Government. 8. An efficient Agricultural Bureau should at once be created. 9. The Railroad to the Pacific ought to be constructed. Congress should help. 10. The Mexican Land-Titles in California should be promptly adjudicated, and our Land-Laws extended to California, Utah, and New Mexico. The Gold Lands should be sold in small quantities. 11. We have bought a fresh lot of Indians of Mexico, which prove rather a hard bargain. A regiment or more of Mounted Men are needed in New Mexico and South of it to help to keep them within bounds.

A Military Asylum is also necessary. 12. The Navy will cost One Million less next year than this (owing to the speedy completion of the Dry Docks, &c.) unless a Dry Dock is built in California. 13. A revision of the Naval Code is rendered necessary by the recent abolition of Flogging. 14. The Post-office department has cleared 340,000 dollars the past year, and the P. M. General and President unite in recommending a reduction of the rates of Postage to three cents for prepaid and five cents for unpaid letters, no matter what distance conveyed, with some reduction on printed matter also. Lastly (except the benediction) the President goes the whole hog for the "Peace Measures" of the late Session, Fugitive Slave Law included. He says:—

The series of measures to which I have alluded are regarded by me as a settlement, in principle and substance—a final settlement, of the dangerous and exciting subjects which they embraced. Most of these subjects, indeed, are beyond your reach, as the legislation which disposed of them was, in its character, final and irrevocable. It may be presumed, from the opposition which they all encountered, that none of those measures was free from imperfections, but in their mutual dependence and connexion they formed a system of compromise, the most conciliatory, and best for the entire country, that could be obtained from conflicting sectional interests and opinions.

For this reason I recommend your adherence to the adjustment established by those measures, until time and experience shall demonstrate the necessity of further legislation to guard against evasion or abuse.

By that adjustment, we have been rescued from the wide and boundless agitation that surrounded us, and have a firm, distinct, and legal ground to rest upon. And the occasion, I trust, will justify me in exhorting my countrymen to rally upon and maintain that ground as the best, if not the only means, of restoring peace and quiet to the country, and maintaining inviolate the integrity of the Union.

As an instructive comment on this laudation of the "peace measures," the same papers report that the Legislature of South Carolina had resolutions under discussion, declaring their determination not to elect United States senators to fill vacancies, and instructing Senator Butler and the representatives of the State not to take their seats in Congress; also, a resolution instructing a committee to report a bill of non-intercourse with all States that throw obstacles in the way of the enforcement of the Fugitive Slave Law; and another, with a long preamble of grievances, declaring that, in the judgment of the Legislature, secession was the proper remedy, and that South Carolina, sooner than submit to the aggressions of the Federal Congress, will interpose her own sovereignty to shield her citizens from future outrages and wrongs, at every hazard. The Governor of Virginia, in his message to the Legislature, says:—

Virginia, and, I think, all the slave-holding States, can and ought calmly, but explicitly, to declare that the repeal of the Fugitive Slave Law, or any essential modification of it, is a mutual repeal of the Union. The faithful execution of this law is, in my judgment, the only means now left by which the Union can be preserved with honour to ourselves and peace to the country.

THE ANTI-PAPAL AGITATION.

A special meeting of the Society for Irish Church Missions was held yesterday at Exeter Hall. The Rev. J. Gregg, of Dublin, and Dr. McNeile, of Liverpool, were the chief speakers; the latter was received and heard throughout with most enthusiastic applause.—The Surrey County Meeting was held yesterday at Epsom. Mr. Freshfield, the High-Sheriff, Lord Abinger, Sir E. Sugden, formerly Lord Chancellor of Ireland, Mr. R. Mangles, M.P., Mr. Locke King, M.P., Mr. Allcock, M.P., Mr. H. T. Hope, M.P., Sir John Easthope, M.P., &c., addressed from under a booth the three or four hundred persons assembled in the Market-place. Mr. H. Drummond, M.P., filled a long letter with "a few of the many reasons" why Catholics should not enjoy equal privileges with other Dissenters; winding up with—"They who have submitted to become the slaves of priests, have no right to claim the privileges of freemen; they, who dare take no oath without secretly saying *salvo jure superioris*, that is, saying the interest of the priests, are not fit to be trusted with the government of Protestants." Mr. Locke King seconded a resolution in a very unpalatable speech, contending that the Pope's late act was simply a spiritual aggression, and must be met as such. What they chiefly required was an act of Parliament that would drive Popery out of their own church. He would advise them to obtain, if possible, a veto in the nomination of the clergy of their respective parishes. He could not consent to any enactment which would endanger either the Catholic Emancipation Act, or the Act for the Repeal of the Test and Corporation Acts.—At a meeting at Lewisham, last evening, the Rev. M. Timpson, Independent, seconded the resolution.

At the Middlesex Sessions, held at the Court House, Clerkenwell, this morning (Wednesday), the Grand Jury returned a true bill of indictment against the Rev. H. Cole, and the Rev. E. Over, for an assault committed upon Mr. E. Miall at a public meeting held at Islington, November 8th.

CORN EXCHANGE, MARK-LANE, WEDNESDAY, DEC. 18.

With Grain and Flour fresh up this week, we are but moderately supplied, still it is sufficient for the demand, which continued very limited. Prices as on Monday.

Supplies since Monday:—Wheat—English, 1,190; foreign, 3,660 quarters. Barley—English, 1,750; foreign, 1,310 quarters. Oats—English, 3,030; Irish, 2,300; foreign, 800 quarters. Flour—English, 560; foreign, 6,370 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

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Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

TO CORRESPONDENTS.

"J. M.," Romford, has been misinformed. No restriction exists, save in the case of Roman Catholics.

Our grateful acknowledgments are due, and are hereby offered, to "Joseph Dunkley," "J. T. Hill," "A. A.," "A. E. Lord," "John Baker," "John Hills," for the cordial expressions of sympathy their letters contain.

"J. R." (name and address enclosed) corroborates the opinion of Mr. William Baines, in his remarks, published in our columns, on the Leicester Anti-Papal meeting.

"A. R. H.," "A. V. P.," "Looker-on," "a Protestant Dissenter," and two or three others in type, will, we fear, be thrust aside by a necessity which we cannot control.

"A Churchman" shall be given next week.

"Benjamin Dixon." We had given his letter to our printer—but another letter, on which we have commented, demands space for insertion, and he will see that we have been compelled to go over much of his ground.

"James Howell." His letter is crossed, which is fatal to any claim he might otherwise have had to appear in print.

"A Lover of Consistency." We are obliged to him for his flattering opinion, but, under present circumstances, could not give our consent to his proposal.

"Daleth," next week, if possible.

"Epsilon." We will endeavour to make some good use of his communication. Insert it *in extenso* we cannot, for want of room.

"A Young Man." No one can rejoice more than we in the labours of his friend and ours—but judgment must guide our proceedings. We might do him more harm than good by frequent encomiums.

"E. P." *Monthly Review*.

"Alexander Scott." Our hands are too full to help him.

"M. G." Thanks—but, we fear, just now the narrative might excite more needless prejudice, than convey instruction. The matter is not a novelty.

"Noncon." Smart, and well suited to *Punch*, but not quite so well fitted for our columns.

The History of the Half-century, is this week omitted, from obvious necessity.

In order to consult the convenience of our subscribers generally, next Wednesday being Christmas Day, we shall publish our next number on Tuesday, the 24th inst.

The Nonconformist.

LONDON: WEDNESDAY, DEC. 18, 1850.

SUMMARY.

THIS portion of our columns, which we ordinarily devote to a cursory view of the prominent topics of the week, affords us also the best opportunity of noticing, in a running hand, what otherwise would be left unnoticed. Our Summary will admit of some odds and ends of remark, which could not well be spun out into articles—and sometimes, a thought expressed, a word of sympathy and encouragement given, or rebuke administered, in a sentence or two, however inadequate in itself, or as compared with the subject touched upon, serves, at least, to indicate wider views of men and things, than our more formal efforts would indicate. We usually reserve, therefore, for this place, what we cannot very appropriately utter elsewhere, but what, nevertheless, in some guise or other, we think ought to be uttered.

Let us here advert, then, to one feature in this anti-Papal agitation which has made a deep impression on our minds—namely, its intense *one-sidedness*. We remember nothing approaching it in this respect. *Audi alteram partem* is an old maxim, which seems to have been deliberately repudiated as Jesuitical by the enthusiasts against the Pope's encroachments. In public meetings Englishmen are commonly the sturdy asserters of fair play. On most public questions, amendments are received without hesitance, and arguments in support of them are heard with patience, if not with pleasure. To clamour down opponents, to edge them off by clever but not very creditable tricks, to yell at them or hustle them is, happily, not very characteristic of a British audience. And yet, in

the present controversy, nothing has been more common. Men instructed by the clergy, and prompted by them for the nonce, have felt no shame in silencing opposition by anything rather than argument, and in overbearing difference of opinion by sheer noise and intolerance. The press has, throughout, exhibited precisely the same spirit. The minority, if they be a minority, have never been suffered to speak. The *Times*, the *Daily News*, the *Morning Chronicle*, *Herald*, *Advertiser*—all have burked most unceremoniously what did not chance to suit them. Our "religious newspapers," as they call themselves, have been just as bad. We have proofs from more than one correspondent, and from more than a score of facts, of a determination to give opportunity of utterance to none but those who can pronounce the fashionable Shibboleth. Reports of meetings are garbled—all speeches but orthodox ones are suppressed—and, indeed, every trick which journalism can play to give exaggerated importance to a dominant party, has been resorted to without compunction. These things indicate rottenness somewhere. They who are conscious of being right themselves, and convinced that the cause they espouse is right, do not labour thus to suppress opposition. It can answer only for a short time. It is the refuge of cowards. It is utterly alien from a love of truth for its own sake. Let our readers, then, beware how they form a judgment from what appears in print. We aver most emphatically, that it is the studied purpose of many to let nothing appear but what suits their present humour. They fight Popery with Papal weapons.

The Queen's replies to the addresses presented to her on Tuesday week, have been very variously received. The daily press, always more or less disposed to side with power, generally approves of them. Each interprets the very appropriate generalities of which they mainly consist, according to its preconceptions. They only who looked for something as black as their own smoke, and as intolerant as their own temper, are disappointed—for Her Majesty's advisers hold out, through the speeches of their royal mistress, no hopes of a return to civil disabilities. There are some who see in them an indication that nothing whatever will be attempted beyond a declaratory act setting forth that the Pope's proceedings are null and void—there are others who, making their wish the parent of the thought, think they discern in these formal responses to equally formal addresses, the germs of Church reform. On the whole, we cannot but express ourselves pleased with them. They are dignified, moderate, and queenly. They recognise the people's Protestantism, and sympathize with the people's love of civil and religious liberty. That to Oxford conveys a tacit censure on Tractarianism. But in none is there any manifestation of alarm, bitterness, or indignation. So far, good. Our rulers, we hope, will see, before Parliament meets, how necessary it is for them to act in a more prudent spirit than they have been thought to possess in reference to this matter. When they come to attempt the condensation of national excitement into practical legislation, they will meet difficulties strong enough to warn them off from dangerous extremes. If the matter could end with an interchange of thought and sentiment between the people and the Sovereign, it would be well. If ministers go no further than to propose to Parliament a declaratory act, no great mischief will have been done, although, as we think, a noble opportunity of diffusing right principles will have been foregone. But if penal enactments are levelled against the Roman Catholic hierarchy, then, we may rely on it, more will come out of the struggle than Protestant Dissent has bargained for.

Two or three documents on the all-absorbing question, published since the appearance of our last number, deserve mention, but must be despatched in a sentence or two to each. The Bishop of Norwich, Dr. Hinds, in his address to his clergy, writes so dispassionately, states the case so clearly, and seems to place so little confidence in the efficacy of legislative interposition, that we should not wonder if some regard him as a Jesuit in disguise. For a Churchman, and a Church dignitary withal, his manifesto is worthy of the highest praise. The correspondence between the Bishop of London and Mr. Bennett, who has been compelled to resign his preferment, shows the vacillating spirit of the former, and the Romanistic tendency of the latter. The Bishop finds fault with none of Mr. Bennett's principles, and condemns his practices only because they are carried out too far. Ritualism he does not object to, but ritualism in excess. Flowers on the altar may be decent, but there must not be too many. It is all of a piece with his by-gone recommendation, to have candles on the communion table, but not to light them. The Bishop is now pretty well understood. What the Whigs are in politics, he is in Church affairs. His darling method is compromise—a little of everything, but as little as possible, unless popularity requires that it should be given in strong doses.

Public meetings are becoming less and less numerous. In counties they take, of course, a very conservative tone, and if, perchance, a Dissenter is suffered to get in a word edgewise against Popery and Puseyism, he is belauded by noble lords and squires, who do their utmost in the villages they own as property to suppress all the visible actions and manifestations of Dissent. The meeting of the county of Norfolk supplies at once illustration and proof of the remark. Our great towns have almost all spoken—Birmingham last. The meeting there was remarkable. The hall was crammed to suffocation. A moderate address was proposed by Churchmen, and supported by some influential Dissenters. An address in favour of complete religious liberty was submitted by Mr. Sturge, and supported by Messrs. G. Edmonds, G. Dawson, and Brewin Grant. Not one-half of the audience, we are informed, could hear one-half of what any of the speakers said. Fair reports, however, are given in the local journals, and have been transferred, somewhat abridged, to our own columns. The amendment, on a show of hands, was declared by the Mayor to be "not carried"—the original resolution was declared, after careful scrutiny, to be "lost." Six hours were spent in discussion and noise—and the result was, no address to the Queen after all. Had Birmingham taken this stand at the commencement, instead of at the close, of the agitation, thousands would have been induced to think that the question has two sides to it.

We have the melancholy duty, this week, to announce to our readers the death of Robert Norris, Esq., of Bristol, one of the first and fastest friends, and a member of the Executive Committee, of the British Anti-state-church Association. A sketch of his character by one who knew him well, and could appreciate his excellences, will be found in another column, extracted from the *Bristol Examiner*. We can vouch for its accuracy. A more truthful or transparent man we never met with—nor one in whom was mingled more harmoniously, firmest adherence to principle, intrepidity in maintaining it, and gentleness in setting it forth. In the city of Bristol his death has produced a profound sensation, for men of all parties had learned to honour him; and there, and elsewhere, too, he will be greatly missed. Our beloved friend left this now agitated world breathing peace, love, and confidence—and his last public act was to give his reasons for regarding the "No Popery" agitation as inconsistent with the object and spirit of the Anti-state-church Association. His memory will long be fresh and fragrant. We mourn his loss, as the loss of one whom we always knew where to find, and in whose views we could always concur.

Aaron Smith, the "bronzed sea-captain" of the *Times*, has reappeared during the week, and in a strange latitude. To the Old Bailey, it seems, he was not unaccustomed; so he turns up, for novelty, in the Court of Queen's Bench, and challenges a jury to appraise his character. Our readers probably recollect the man, and the circumstances of his debut on a peace platform—or if not, can refresh their memories at our Law and Police columns. We are not in the least concerned that the cause which this man—legally valued at ten pounds—was put forward to damage, will suffer in public estimation by the nominal victory he has gained over his truthful antagonist. Lord Campbell's summing up supplies only another illustration of the reluctance of judicial authorities to acknowledge the fallibility of their order—a reluctance perhaps inseparable from high position and conscious rectitude of intention.

Foreign affairs have a varied interest, as looked at through the last arrivals of intelligence. The French President has again been playing the monarch by anticipation, in the Guildhall of Paris; and one could hardly blame him for his ambition, were the people of France as eager for an emperor as are the prefect and bourgeoisie of Paris to play the courtier. Count Montalembert's legislative project for the observance of the Sabbath, is suggestive of many remarks, half sad and half comic. Will not the Catholic Count's anxiety for the Protestant observance of a day which is with his Church a festival, assuage the anti-Papal fervour of some here who would also promote his object by kindred means? There can be no doubt, that the virtual abolition of the Sabbath in France is one of the worst symptoms and causes of its deep social malady; but it must be equally certain, that external, topical treatment will go no way to touch the disease itself. Crossing the Atlantic at a glance, we meet the appalling sight of cholera ravaging the island of Jamaica—a visitation whose fearful memory is yet upon ourselves. It will be observed, that while the disease is raging even to the height of social disorganization, every repressive measure is adopted by the authorities; and we can only hope, that by this time its destructiveness has abated, or even ceased. The American President's message—a brief abstract of which we give in our Postscript—differs from such documents in making rather less than more use than might be expected of the exciting

materials at hand. The Fugitive Slave-law is almost the only topic on which Englishmen will care to hear President Fillmore's opinion; and on that point nothing is allowed to hope. The law will evidently be sustained by the whole power of the State, and nothing remains to its conscientious opponents but that of which they cannot be deprived—the power of passive resistance, the consolation of hope in God.

THE DUTY OF UNIVERSITY REFORMERS AT THE PRESENT CRISIS.

It is strange that, in the sudden tempest of indignation stirred up against "Papal aggression" and "Tractarian innovation" in the bosom of the Anglican Establishment, while there has been so much fiery wrath against the doctrines of Rome, the *vox populi* has been silent on the doctrinal teachings of Oxford. In times of popular excitement and commotion, men are satisfied with a glance at effects; causes are rarely sought out while a mania prevails. Episcopacy has been loud, and all but unanimous, in condemnation of Romanizing practices in the Church; but altogether silent as to the chief seat of Romanizing teachings. The Primate of all England has earnestly enjoined the faithful of the laity to promote the teaching and preaching of the Protestant faith "wherever an opening for it appears;" but it is clear Oxford was not in the mind's eye of his Grace of Canterbury.

But while the world of England seems for the nonce to have ignored the existence of that venerable seminary of exclusive old-light, reverend Oxford dons, wise in their fashion, foresee a coming storm most ominous of peril; and are trimming their bark to face the angry sea. The past arrogance of this stronghold of ecclesiastical supremacy is only equalled by the cool assurance of the position which she now assumes. Certain of her advocates, mistaking anti-Papal ire for national zeal in favour of the Church of England, are anticipating the tempest by denying her alleged Romanism, and her press is stoutly hailing her as the sure defender of the Protestant faith of England.

Eccentric as popular feeling has recently proved itself to be, we have stronger faith in English sagacity—when it descends from the stilts of enthusiasm and walks in the old ways of common-sense—than to believe that it will be deluded by such modest pretensions, or diverted from that which will be the first step to the fulfilment of the Protestant duty pointed out by the Archbishop of Canterbury—a thorough, radical, unsectarian reform of the Universities.

An Oxford organ says that Oxford is thoroughly Protestant. Whence, then, the secession of nearly one hundred renegades to Rome from the ranks of the Anglican priesthood? If Oxford is Protestant, how comes it that the picturesque sentimentality of Tractarianism—which has led, and is daily leading, so many Churchmen to Rome—was a faith of local growth, and now has Oxford as its stronghold and centre? The assertion is simply preposterous.

Straws indicate the direction of the current. In the appointment of select preachers for the year, Oxford has thrown a bone of peace to the "No Popery" lion, in the selection of one decidedly Protestant clergyman!

The reform of our great universities—that is, their restoration to their original character as national institutions, and to their original purpose as instruments of enlarged popular instruction—will be one of the best securities for the Protestantism of the country, in promoting independence of thought, and freedom of religious opinion. Were Oxford restored to the unsectarian position she held in the country prior to the despotic innovations of Archbishop Laud, Balliol and Magdalen would at once be forced to banish the puny sentimentalism which has smitten so many of the younger clergy, and send it forth to the terminus of Rome. This is one of the great practical truths of the strange melo-dramatic spectacle which is being enacted by our matter-of-fact countrymen. When Englishmen return to reflection, if they are serious in their zeal for the glorious principles of Protestantism, they must unite heart and hand in the work of university reform.

Oxford gave birth to the new creed which every one says invited the recent aggression of the Pope; Oxford is now the stronghold of that creed, fostered and promoted by the princely endowments of those more than semi-Popish establishments, the Colleges of Magdalen and Balliol. Cut away the sacrilegious invasion of national rights maintained by the religious tests imposed by a usurping Church, and you will root out and destroy that English Jesuitry which is now eating into the vitals of Protestantism. It is by the removal of these and other instruments of class supremacy in religion, that we, as a nation, are alone to secure the continuance of our rank among Protestant peoples; that is, it is only to be done by the removal of tests, not by the imposition of new disabilities. The first cause of English Popery is the ecclesiastical character which every modern innovation has given to our Universities.

Away with all tests—give us the freedom of the olden times, when Oxford was the nursing-mother of the poor who thirsted after knowledge, and we shall hear no more of the ceremonial sentimentalities which dazzle the eyes of Young-England novelists and poetasters, and shock matter-of-fact men from their proprieties.

If our Nonconformist friends who have, through the earnestness of their love for the Protestant faith, been seduced into an anomalous, and, we fain believe, only temporary alliance with the clergy of the State Church, would only reflect on these considerations, they must, as earnest and true men, at once abandon a connexion which, by shielding the mainspring of that supremacy in religion under which they have so long groaned, is, in reality, strengthening and encouraging the worst foe of the Reformation. If Dissenters are true to the noble principles of religious freedom which they profess, they will, in seizing the golden opportunity of the present crisis for a renewal of their protest and exertion against the subjection of religion to the State, lend a united, and earnest, and hopeful, helping hand to the efforts feebly begun, but still important, in aid of a reform of the Universities. This is pre-eminently a Dissenters' cause; but it has hitherto received too little support from the Nonconformist body. Words of encouragement and kindly good wishes may cheer the labourers in the work, but will not hasten the triumph of the cause of a catholic freedom. The time for united, earnest, unceasing exertion has now arrived.

Lord John Russell's commission of inquiry appears to be now actively at work. The apprehensions we took leave to express some months ago on this subject, are not removed, either by a more mature consideration of the principles and difficulties involved, or a better opinion of the earnestness of the Whig leaders in the reform. The best reason for this doubt, is the starting principle of the Premier, that the Church of Englandism innovations in the Universities, are to be religiously maintained. Our Nonconformist friends who may be sanguine enough to hope in and wait for a reform by their apostate hero, may estimate the value of their hopes by the express declaration of the noble lord, that the tests are not to be touched. So far as we may judge from the *quasi* manifestoes and queries lately put forth by authority of the Commission, it would seem that these pioneers of reform, who possess so much of the blind confidence of the country, are resolved to act strictly on that declaration. In their inquiries they limit attention to the temporalities and the more material considerations of University accommodation and matters of that kind. These considerations, we repeat, do not tend to allay former apprehensions on constitutional grounds, and generally as to the ultimate futility of this roving commission. The question must be, and can only be settled by the authority of Parliament, and in this view of the case we are, nevertheless, inclined to regard the present inquiry as a partial aid to reform; but only as the raising of a reform standard, which is to rally all the friends of religious and educational freedom to united, and, above all, to independent exertion. One point affords matter of gratification—the Commissioners seem fully alive to the importance of various questions of detail in the improvement of University accommodation, discipline, and instruction, which we enforced strongly on public attention at the time the project of the commission was discussed in parliament. The queries of the Commissioners on these points are clear and searching, and if answered with a truthfulness of purpose, we feel no doubt will support the views which, after some attentive consideration of this question, we are convinced are correct.

The futility of reliance on internal attempts at improvement, unaided from without, are receiving fresh confirmation. Oxford last year, ashamed at last of being a century behind the march of science, undertook a revision of the educational course, and established some new schools—a reform which was trumpeted forth by old and new lights as a prodigy of liberality. The scheme looked beautiful, and all that seemingly could be desired, on paper; but we took leave to doubt its efficiency, from the simple fact, that her exclusive addiction to classical studies left her without teachers in the branches of knowledge then for the first time introduced. We made no rash assertion. Ample time has been afforded to test the experiment; and we are now informed that Oxford has found one tutor competent to instruct in the new school of physical science, but her supremacy in the fields of learning, strange to say, has not yet enabled her to supply the instructional void in history and jurisprudence. These are perhaps the strongest facts that could possibly be urged to induce the public to take the duty of University reform into their own hands.

With all her vapouring, Oxford evidently feels that she is not secure in her long-usurped supremacy over the consciences of those who enter her portals—nor in her church exclusiveness. Will it be credited?—the immovable Mr. Sewell has

actually come forth with a plan of University extension, designed to satisfy the demands of the Dissenters. He only proposes to retain exclusiveness at head-quarters—Oxford and Cambridge are to give the loaves and fishes to those who now hold them; and the blessings and benefits of the University systems are to be extended to Dissenters, and others who may desire them, in *new colleges*, to be planted throughout the country and colonies—Oxford and Cambridge graciously undertaking the task of providing for its surplus benefice-hunters, as educators! Modest assurance! Modest Christian moralist!

One other, and it is, to our thinking, one of the strongest inducements which can possibly be held out to our Nonconforming brethren to earnest and instant exertion in this cause. It is manifest from the whole tenor of the discussion, and, to some extent, from the queries lately issued by the Commissioners, that the Government has in contemplation, in the event of carrying out a reform of these institutions, to place them under a practically direct Government control. Centralization is, *par excellence*, the theory of the modern Whigs. This Commission is but a step—seemingly a small one, but really a giant step—to a monster system of centralized education. It may be some time before the intention is openly declared: this is the first step. Let us be warned in time by the sad examples of France and Prussia. Will the friends of religious independence and of civil freedom, who have so nobly and manfully resisted all efforts at State drilling under the plausible pretences of unsectarian education, tamely submit to part with the least of the rights of freemen by a supine immobility? This is a golden season for devoted exertion to avert so direful a calamity, and rightfully and righteously effect the great educational want of our age, a restoration of that noble patrimony of the poor, bequeathed by the pious benevolence of good men of old, and of which the Universities of Oxford and Cambridge are at once splendid monuments and examples.

THE POST-OFFICE AND THE PRESS.

GOVERNMENT is perpetually annoying and cramping the newspaper. The spirit of its stamp tax and paper duty—of its advertisement impost and editorial securities—seems to animate its lowest functionaries, and to be subserved by all its machinery. There is scarcely a public establishment, from Downing-street to a parish poor-law board, in which the journalist does not find his respectability virtually denied, and his operations impeded. As at the commencement of his arduous enterprise he is required to enter into recognizances for the keeping of the law and the payment of charges, so at every step he is delayed and fretted by the arrangements of tardy, uncaring officials. He is limited in the size of his sheet, and therefore restricted as to the choice of his type. He is compelled to lock up a large proportion of his capital in the purchase of high-priced paper—dearer by fifty per cent. for government charges. He is mulcted, and the public through him, of eighteenpence for every paid-for advertisement, of which his publication is the medium. He cannot print a single sheet till it has received the imprimatur of Somerset House, and must get the operation performed at its convenience. He is obliged to pay the price of postage whether he post his paper or not, to take his chance of its safe and prompt delivery, and to submit—it now seems, after having surmounted the preliminary difficulties piled in his way—to submit to the Postmaster-General's will for leave to circulate his first impression.

This last delectable piece of information has been placed before newspaper editors and proprietors by the conductors of the *Edinburgh Examiner*, a paper recently started. Having complied with all the ordinary requirements of the Excise and Stamp-office, the gentlemen in question committed the first impression of their journal to the Post-office, supposing it would be distributed in due time, and free of charge. To their surprise and dismay they found that every subscriber had been charged for his paper one shilling postage! On making inquiry at the proper quarter, the editor was politely told that the stoppage was ordered in the regular course of duty. To this he objected that it never had been done to any newspaper before, and that the law upon which the stoppage had been founded only applied to periodicals which are not regular newspapers. A representation of the case was despatched, with a copy of the first number, to the Postmaster-General (Lord Clanricarde) in London, on Tuesday, the 26th ult.; and after repeated applications, the following answer was received:—

"General Post-office, Edinburgh,
6th December, 1850.

"SIR,—I beg to acquaint you that I have just received the authority of the Postmaster-General for the *Edinburgh Examiner* to circulate through the Post-office, under the usual newspaper privileges, and the necessary instructions shall immediately be given accordingly.

"I am, your obedient servant,
(Signed) "F. ABBOTT, Secretary

"The Editor of the *Edinburgh Examiner*."

We are not sure that our contemporary is right in representing his as the first case of the kind. We have a recollection, though we cannot at the moment verify it, of a similar hardship having been suffered by an infant journal; and that the arbitrary authority of the Postmaster-General was represented, at the time, as being necessary, independent of the stamp, to the circulation of a paper through the post. It would not, of course, be avowed, that that authority is exercised upon the slightest consideration of the politics of the journal submitted to his lordship; but the power is quite capable of being used to crush an obnoxious publication at its first appearance. The necessity for speed is so imperative in journalism, that the delay of a single post renders a whole impression useless; and the expenses at starting are rendered so enormous by government, that few speculators in newspapers have a reserve fund sufficient to break the force of such a shock. Only one who knows what it is to "get up" a newspaper—the vast amount of intellectual and manual industry involved—the close application to a great variety of leading particulars, and the incessant attention to an infinite diversity of details—the minute division of labour, and the indispensable carefulness of oversight—can fully sympathize with a journalist who sees his first week's work spoiled, if not his property destroyed, by the carelessness, caprice, or tyranny of a postmaster.

There is no safety for our profession, and no attaining the full advantage of the press for the public, but in the entire release of the printing-office from the oppression and the annoyance of revenue, stamp, and post-office functionaries. It is quite possible that this may be achieved, or at least, considerably advanced, even in the next session of Parliament, notwithstanding the diversion from all topics of importance created by the vapouring of State-churchism, by the vigorous action of those whom it most concerns. The conductors of the press have but to combine—as the paper-makers are doing—to be enabled to win something from the hopes or fears of the Whigs. Apart from the strict merits of the case, there can be no more salient point of attack upon the Ministry than that of the contrast between their professions of anxiety for the education of the people—their illegitimate efforts, in the form of grants and public school bills, on that behalf—and their maintenance of fiscal and other arrangements, worthy only of the times that suspected Faustus and set up the censorship.

THE REFORMER'S ALMANAC AND POLITICAL YEAR-BOOK, 1851.*

In the case of this most complete and useful publication, as in too many others, the recent anti-Papal excitement must be pleaded as our apology for seeming negligence. Our old friend, as it caught our eye, week after week, pleaded hard with us for the notice due to its merits, but was thrust aside by the more bustling and temporary topics of the day. We cannot consent, even for another week, to see it shoved out of sight, at least, as far as we are concerned. Looking at its main object, and at the manner in which that object is sought to be compassed, we regard this as the Prince of Almanacs—full of the most useful information, lucidly arranged, and presented in an easy and readable style. It will be this year, as it has been in years past, a *vade mecum* with earnest-hearted Reformers. Unlike too many publications of the kind, it does not shirk, but boldly grapples with, that question which, more than any other, tests the sincerity of modern Liberalism—we mean, the State-Church. On this subject, it is not merely sound in principle, but hearty in its efforts to give it effect, and on this account, even if it had no other merit, it might well claim the patronage of our friends. But this is only one of many excellences. Its analytical list of the members of the House of Commons, by a moment's glance at which one may ascertain how each representative voted on any or all the leading questions of last session—its able review of what was then done and said in Parliament—and, above all, its "Abstract of Acts passed in 1850"—render it a very store-house of that kind of information which a reformer needs always to have close at hand. In this respect, we deem it superior to any preceding number. To say more in its praise would defeat our object, which is simply to give it such an introduction as will allow its true worth a fair opportunity of proving itself. This is all it needs—"a fair stage, and no favour."

LOSS OF LIFE IN A SEWER.—Two poor men unfortunately lost their lives, on Monday morning, by the rush of river-water into a sewer, near Hungerford-market, which they, as bricklayers, were repairing. Another was severely injured, and several barely escaped by flight.

* London: Aylott and Jones, 9, Paternoster-row.

CORRESPONDENCE.

PROTESTANT RESTRICTIONS ON THE CIRCULATION OF THE BIBLE.

To the Editor of the Nonconformist.

DEAR SIR,—I have not troubled you for a long time, and I do not know that you will think this communication worth inserting. I by no means press it, to the exclusion of what you may deem more important matter.

Some time ago, Lord John Russell declared, in his place in Parliament, that "the degree to which the Bible is a sealed book in this country is lamentable—words very significant to the men who delight themselves with the idea, that they guide the minds, and direct the movements, of large masses of Dissenters; who, treating the principle of a monopoly in the word of God as of minor consideration, and, affecting to act solely on public grounds, would have us believe that free-trade in Bibles would do no more for us than is now done, of his own grace, by the Queen's printer! To such Dissenters is now presented the Queen's admirable answer to the University of Oxford, in which her Majesty enforces the importance of "training youth in faithful attachment to the truths of Holy Scripture, which cannot fail, under God's blessing, to have a powerful effect in strengthening the defences of our Protestant faith, and in preserving inviolate the privileges which are justly dear to the people of this country."

I do not wonder that members, and especially dignitaries, of an Established Church, feel themselves "insulted," as the English Bishops declare they are, by the pretensions of the Pope, and that they fly to a temporal Sovereign for their redress; but I do marvel to see Dissenters, raising the "No Popery" cry, and even coveting the aid of legislative power, who have for years been content to have the Bible, the true weapon of their warfare, hampered by the monopoly of a patent.

They know that the Queen's printer, by virtue of his appointment to an office in the royal household, deprives every subject in this country (the two Universities excepted), of the right to print, and sell the Word of God. They have clamoured abundantly for free-trade in corn, but are content to see the Bread of Life in the bonds of close monopoly; and now that, by their own connivance, the Bible has been rendered "a sealed book" to multitudes of their countrymen, they invite the powers of the State to put down a delusion, which the free circulation, the unimpeded light, of the Sacred Scriptures, can alone dispel.

I observe, by your paper of the 11th inst., that Mr. Russell, of Leicester, is much affected by the magnificent exhibition "of a mighty people, at an eventful crisis in its history, forgetting for a while its differences, and rising in defence of a great and common cause; when, jealous of its freedom, it awakes for the maintenance of its liberties and laws."

I have as much respect for Mr. Russell as one man ought to have for another; but I scarcely know how to estimate the conduct of him, and a large proportion of the religious classes, who rail against Popery, and invoke the aid of heaven and earth for its destruction, while they sit patient under the restrictions of a monopoly which, year after year, renders the Bible "a sealed book" to thousands of families, who would otherwise be enlightened by its influence.

The Queen expresses her confidence that the Bible, under God's blessing, will have a powerful effect in strengthening the defences of our Protestant faith—but I raise my voice once again to ask, with what reason can this be expected, if the Bible is not to have "free course," but must continue the subject of a close monopoly, the only "article" in behalf of which men who profess to regard it as the Word of God will not take the trouble to procure for it the benefits of free-trade!

JOHN CHILDS.

Bungay, Dec. 14, 1850.

THE PAPAL "AGGRESSION."

To the Editor of the Nonconformist.

DEAR SIR,—I so fully and heartily approve the course you have adopted in regard to the Anti-Papal Movement, that I cannot refrain from thanking you, not only for myself, but in the name of the vast majority of the Nonconformists of this district of the kingdom, for that manly adherence to principle, and thorough uncompromising spirit, by which you have been actuated in the midst of circumstances of peculiar difficulty. Nor can I withhold the expression of my deep regret that some of your contemporaries have, in the excitement of a hasty movement, forgotten, not only their long-avowed principles, but also that respect which is due to you, who represent so large and growing an amount of earnest feeling in the Nonconformist churches.

It is not from indifference to Popery that we have not joined in the appeal to the Queen for protection, but because we believe that no erroneous principle, whether in religion or politics, can be successfully encountered in that way. I doubt whether any of those Dissenters who have written and said so much about the necessity for the Queen's interference to check the Romish aggression, have formed a practical idea of any legislative measures likely to accomplish that end. Nor can I conceive of any new law that can be passed against Popery which will not, in all probability, tend to advance the cause it is designed to restrain. But I agree with those who think that Popery is to be met and defeated, not by royal speeches or acts of parliament, but by the zealous proclamation of the simple truths of Christianity, sustained by a pure faith in its spiritual power. The

contest with Popery will not be a mere battle between priest and priest, or Protestant Popes and the Catholic Pope, but a struggle between God's truth and man's inventions. It is, therefore, obviously important that the truth be disencumbered from every entanglement which human systems have thrown around it, that it appear to the world in that simplicity and purity which characterised it before Priests or Popes usurped power in the Christian Church. Moreover, it is necessary that the same earnestness should be revived in the Church which animated believers in the first ages of its history, before the aristocratic and clerical spirit had disfranchised the mass of the faithful, and compelled those to sit as silent spectators or auditors of priestly services, who had been the active teachers and governing power of the free and uncorrupted Christian Church.

It is also of the essence of Christianity, that all distinctions of class should be banished from the gatherings of the faithful; and that no man, however poor, should be brought to feel his inferiority on that account, in the assembly for the worship of Him who regards the rich and poor with equal favour. The pew arrangements in our meeting-houses are sadly at variance with this professed principle, and are one of the causes of the limited attendance of our humbler brethren. The regulations of our places of worship should utterly discountenance all class distinctions. Within those walls the rich and poor should meet together as brethren, on a perfect level. Pride should there find no gratification, nor poverty feel a pang. But, in my judgment, a far more serious evil even than that is amongst us; our entire ministerial system appears to me essentially erroneous in this important point, that its direct tendency is to check and supersede the development and exercise, on the part of the individual members of the Church, of those gifts of teaching and exhortation, which never were designed to be inactive, but which it ought to be the object of every church organization to bring out for the edification and profit of the entire community. I blame not ministers, but the system. I can understand why missionaries should go from place to place, to "strengthen the brethren;" but that pastors should be fixed for life over the same church, I cannot believe either right or expedient, except it be in connexion with extended missionary efforts in the surrounding district, issuing forth from other churches.

I should not now have alluded to these subjects, important as they are, were I not convinced that we are weak on those points where we shall especially need strength in the coming conflict. Romanism can only be met by pure and unadulterated Christianity, sacerdotal pretensions by the assertion of the equal rights of all believers, and sacramental dogmas by proclaiming the spirituality of the Truth.

Nor would I thus put forth sentiments which, as they gather strength, will disturb existing systems even amongst those who have thought themselves the nearest to the apostolic pattern, did I not feel, from frequent intercourse with the humbler classes, that the progress of Christianity amongst the masses of the people depends upon its being so exhibited as that they can recognise in it those free and generous doctrines which Christ and his Apostles taught; from which the rich turned away offended, but which the common people heard so gladly. Men of rank and title are now apparently the champions of Christianity, and at our anti-Papal meetings noblemen and squires move resolutions in its favour, whilst the great majority of the poor are estranged from it and deny or question its pretensions. Can we wonder if they refuse to believe that the Christianity of the present day is identical with that faith which, when taught in its purity by those who zealously and impartially carried out its spirit, met with a reception quite the reverse of that which distinguishes it now. But we know that Christianity is the same now as then, and, therefore, it becomes all its faithful friends to separate it from those human ordinances and institutions which have disguised it. How much more wisely would the leaders of Nonconformity have acted, if they had prepared for the coming strife by rescuing the truth from the abuses which impede its progress, rather than by appealing to an earthly sovereign, and thus seeming to confess that the truth is not divine! If Christianity be freed from its shackles, and Christian people assert their rights, and do their duty, no Acts of Parliament will be needed to check even the subtlest form of error; but in the hour of extremest persecution, when Sovereigns and Cabinet Ministers may have forsaken it, the truth will show its inherent strength.

Again thanking you for your noble advocacy of great principles in apparent peril, believe me,

Yours very faithfully,

J. HENRY TILLET.

Norwich, Dec. 16, 1850.

To the Editor of the Nonconformist.

DEAR SIR,—In the Summary of your last paper, dated December 11, you inform your readers that it appears to you that two fallacies run through my letter on the Papal Aggression. It might have been quite as respectful, and certainly quite as becoming the graveness of the question of the day, had you kindly established the positions you so curiously assume, by some pretensions to proof. It is, however, gratifying to me, and I hope will be to yourself, to learn from communications received from gentlemen of high standing, and of sound judgment, residing in various parts of the country, that things do not appear to all men just as they appear to you.

The first fallacy you fancy you detect is, "that the recent act of the Pope is, in substance, an innovation—whereas he has introduced his bulls into this country for years past. He mapped it out long since into territorial districts, and he appointed over them 'Vicars Apo-

stolic," &c. If it be so that the Pope has introduced his bulls into this country for years past, he has done so in direct contravention of the laws of the realm; nor does any leniency, or even connivance, suppose it to have existed on the part of any government or governments, render it less an innovation. If it be said, by those who are so extremely anxious to make out a case for the poor Pope, that having allowed him to issue bulls before, it is most inconsistent to prevent him now, I demur to such objection. If he knows no better than to abuse the leniency which it is alleged has been shown him, by insulting the Sovereign and the people of England, it is time he was rebuked, and restricted within the severest letter of the law. Even then admitting, for the sake of argument, that there is nothing new in kind in the recent conduct of the See of Rome—that it has done something like it before—how does that prove that it is no innovation on the constitution of these realms? But, according to your own admission, Mr. Editor, the Pope has, in the present instance, taken a step in advance, has done something new—he has, by a sovereign edict, conferred titles, not previously enjoyed, with territorial jurisdiction, on his representatives "in England." These titles, with the consequences they involve, you labour hard to show are trifling matters; and Dr. Wiseman helps you. But if that gentleman regards these new distinctions, inherited by direct command of his foreign master, as such insignificant things, why does he struggle so strongly for them? Why disturb all England rather than resign them? Why forego the allegiance of the most distinguished members of the Roman Catholic body, rather than toss these trifles to the wind? It is an insult alike to the understanding and the heart of this great nation for Dr. Wiseman to affect to regard with surprise and regret the excitement which his ill-judged conduct has occasioned. Does he suppose that the great mass of the Protestant inhabitants of Britain are children? are frightened out of their propriety by a shadow? that men of all ranks, classes, attainments, of every shade of political and of religious opinion, are startled from their propriety by a ghost? No! he knows that the titles conferred by a foreign potentate, assumed by himself in that potentate's name, in defiance of the statutes of the realm, if admitted, will be a precedent in favour of his schemes, and an incipient triumph on the part of his Church, ominous of further political aggressions and successes. But, even if these titles are as light as they are said to be, and lighter too—make them mere baubles if you can—what then? It is the sole prerogative of the Queen to confer such distinctions in these realms: to call, then, upon Dissenters to stand idly by, and see a foreign power invade that prerogative, is to summon them to abandon their loyalty. What signifies whether it be a title which is said to be ever so insignificant, or a privilege which may be allowed to be ever so weighty? There is a common and a great principle involved, and a principle which cannot be given up without subverting the constitution of the country. Inasmuch, then, Mr. Editor, as if the Pope of Rome, as is alleged, has issued bulls in this land before his recent rescript, it does not follow that in so doing he was not guilty of innovation; and inasmuch as, by his recent acts, he has by common consent conferred titles and distinctions not before given, in defiance of the prerogative of the Queen; I submit that the Pope has been guilty of innovation; and that, consequently, the first fallacy you so sagaciously desecrated in my letter is utterly without foundation.

The second fallacy which you persuade yourself you have found in the said letter is, that "Popery can act, in spite of public opinion, to the subversion of our liberties, and to the final alliance of itself with the State." I have as much confidence in public opinion as you, Mr. Editor, especially when it has an open theatre, a congenial atmosphere, for the conveyance of its tones. Constitutional freedom, and that preserved in all its integrity, is essential to its efficiency, without which it is much in the predicament of Prometheus bound. Where is it just now in Hungary, in Italy, or in France? Here, with the freedom of speech and of thought we enjoy, we have abundant evidence of the little impression produced by public opinion on institutions which exist among us, and of the lamentably slow progress it makes against evils once tolerated and lodged among a people; have we any more reason to believe that it would be more active and mighty in resisting the insidious encroachments of a new politico-ecclesiastical system, if once allowed, in that character, to take root in our soil? Let the Catholic priesthood (for it is their question, and not that of the laity) be compelled to restrict their proceedings, as all other sects are, within the limits of the constitution, and public opinion, but especially the gospel of the grace of God, will be more than sufficient to meet the pernicious doctrines, the disgusting mummeries, and the lying wonders of their Church; but only let them, as in this instance, trample on the statutes of the realm, invade the prerogative of the Queen, and be controlled and directed in all their new movements by the mandates of a foreign power, and public opinion, reconciling itself to such anomalies and outrages, would, in the long run, dig for itself an ignominious grave. Public opinion, moreover, if it is to do good rather than harm, needs to be encouraged and to be wisely directed. If all men, my dear Sir, were to take your stand-still ground at this crisis, when, as we maintain, and as you do not, as far as I see, pretend to *disprove*, Popery is putting law and order, and national sanctions, at defiance, it certainly might "act in spite of public opinion to the subversion of our liberties," for there would either be no public opinion to resist it, or that which there is would be rebuked and silenced. That Popery, left to its legitimate resources in these realms, can "act in spite of public opinion to the subversion of our liberties, and to the alliance of itself with the civil power," is a sentiment which really does not even tinge, much less run through, my letter. Your second alleged fallacy, Mr. Editor, I respectfully submit, then, is a phantom.

I should not refer to your first article in your last week's number, entitled a "Fork in the Road," but leave it with those gentlemen whom it is designed to answer, had you not directed your readers to it as undermining much of the ground of the letter in question. The assumption you adduce in assertion of the success of your undermining process, viz., that "the struggle is mainly for a name," has already been met, and is here, in the absence of the required proof to the contrary, emphatically but respectfully denied. I really think, my dear Sir, and I confide in your candour, that before you publicly charge the writings of others with fallacies, you should not overlook your own. The very defect in

logic which you impute to my letter is that in which, to return the compliment, you have been somewhat diffuse of late, an error which certainly is not your wont. The substance of the case, as put in the document alluded to, "The Declaration of the Congregational Ministers of Lancashire," you tell us is this, "Rome aims at temporal dominion through spiritual influences." From this we are to infer the impropriety of using any but spiritual means to oppose it. But is it not incumbent on you first to show that in the special case now before the British public, there are none other than spiritual influences employed? This, those who differ from you deny. We say that authoritative measures from a foreign power, investing men with titles and territorial jurisdiction in this country, in defiance alike of law and of right, is not a "spiritual influence," but a political usurpation. Disprove this to the satisfaction of thousands of thinking men in these realms, and you may do much towards undermining our position. Spiritual means, therefore, allowing us our ground, do not apply here. We cannot displace the Cardinal's hat by a prayer, nor mend broken statutes by a syllogism, nor rebuke the insolence of a foreign potentate by singing a psalm. No! these are legal affronts, and must be put down by legal efforts. These are the encroachments of a usurping power, and must be confronted by power.

In another part of your article, already alluded to, you ask, "Does any man in his senses pretend to affirm that the self-same ecclesiastic, having the self-same power and influence, who as bishop of Heteronia neither endangers crown, constitution, Church, nor Protestantism, must as Bishop of Birmingham be formidable to all of them?" I answer, certainly not, if you will be good enough to leave out the words, *having the self-same power and influence*, in which words the fallacy of the sentence, and of the argument dependent on it, lies. By their introduction, I submit, you beg the greater portion of the question in dispute.

I have to express my obligations to you for the correction of an error into which you think I have fallen, in mistaking Dr. Wiseman for a cardinal *prince*, when he is but a cardinal *priest*. Here again we must remain at issue. That gentleman, I am obliged to reiterate, is a temporal prince as well as a priest, and that these pretensions are indissolubly blended in the cardinalate.

The professed object of the oath taken in conclave previously to the election of Pope Eugenius IV., was to "preserve the state and monarchy of the Roman Church with the dignity of the cardinals, since they who are the lights and ornaments near the Pope, shedding a lustre over the apostolic seat, and having the same relation to the Roman Pontiff as members of the body have to the head, ought to be joined in indissoluble union." See pagl. Vir. Eugenii IV.

According to the ancient canons, and the constitutions of later councils, the Consistory was the permanent Senate of the Church; and its sanction was in strictness required to give force to all the decrees of the Vatican.

Thomas Aquinas says, "That the Pope, by divine right, has spiritual and temporal power, as supreme king of the world." Ferraris, in his *Bibliotheca Prompta*, says, "That not only the spiritual but the unshaken material sword" is in his (the Pope's) hand. Baronius says, in his *Ecclesiastical Annals*, "There can be no doubt but that the political sovereignty (*principatus*) is subject to the sacerdotal."

Since, then, the Cardinals claim to be the associates and colleagues of the Pope, who is undeniably a temporal sovereign, and since their consistorial decisions are requisite to give validity to his decrees, it is demonstrably certain that Dr. Wiseman has come to this country wearing civil prerogatives of a dangerous order.

It affords me no pleasure, Mr. [Editor], be assured, to find myself differing so widely with you on this vexed question. Who among us are in "the fog," on which you dwell so humorously in your last number, it may be left with others to decide. We will not quarrel, by the way, since "fogs" are usually but of temporary duration.

I am, yours sincerely,

J. P. MURSELL.

Leicester, Dec. 14, 1850.

To the Editor of the Nonconformist.

SIR,—The much-talked-of letter of Lord John Russell, respecting the late Papal division of this country into ecclesiastical districts, at first captivated me as well as many others. His apparent hatred of Puseyism, as indicated in that letter, and his strong indignation at the arrogant claims of the Papacy, corresponded so aptly with my sympathies, that, for the moment, I forgot his doings in the Maynooth affair, as well as the other meddlings in religious matters which have, during his administration, taken place in the colonies of this country. That moment, however, having passed away, I fancy I now see the real cause of his indignation, and as my idea on this subject has not, that I am aware of, been suggested by any one else, I ask of you the favour of allowing me space for this letter in your *Noncon*. I make this request, believing that it may be useful to my countrymen in inducing them to be on their guard respecting the future movements of the House of Commons, in relation to the different religious bodies of this country, but especially to the Romish hierarchy.

It is well known that a favourite idea of some of the would-be-thought liberal members of our Legislature is, that the subsidizing of all the ministers and teachers of religion by the civil power, would be a wise and politic procedure. This was plainly avowed by Sir J. Romilly, M.P., Attorney-General, when he first addressed the electors of this township, he also being, on his own admission, the exponent of the views of Lord John Russell and his coadjutors on this subject. Now, Sir, this being the favourite idea of the Premier, and the Papal claims having clashed with his policy in this particular, it appears that his indignation was hence excited, and that his present anti-Papal conduct was the natural result of this idea. He who, notwithstanding the oft-repeated protest of Dissenters against the *Regium Donum*, persists in making their ministers state pensioners, and would, no doubt, feel deeply aggrieved were every Dissenting minister throughout the land nobly to refuse to become dependent on Government—he who thinks that a wise policy dictates the making religious bodies subservient to the civil government, cannot feel otherwise than indignant when such bodies act as the Papacy has now done. Admitting this, the independence of the Romish hierarchy in its late movement, its non-subservieny to the civil authority, and its utter dis-

regard to any power but its own, is not improbably the real cause of Lord John Russell's indignation. Had the Papacy been content to take, as a religious body, the position of a dependent on the Crown of these realms, the past conduct of the Premier and his coadjutors in the colonial administration, as well as the publicly avowed sentiments of his exponent in this town, prove, beyond dispute, that his indignation could not have been greatly excited. Hence, too, while we may admit his expression of dislike of the mummeries of Puseyism to be genuine, it appears evident that his opposition to the aggressive claims of the Papacy, results not so much from that dislike as from the present antagonism of the Romish hierarchy to his notions of civil polity, and of its frustrating, by its recent aggressive step, the carrying out of his policy, in bringing every religious body into subservieny to the civil power. Now, admitting this to be the case, there is one thing which becomes a subject of direful apprehension. It is perhaps now, more than before this step was taken, to be dreaded, lest he and his coadjutors should make those terms with the Romish hierarchy, by which this apostasy may be placed, as in Canada, next to the Church of England, co-partners in the favours of the State. Rome, who knows how to stoop that she may conquer, would hardly refuse such a position. Though now she stands in an offensive posture, yet she may be disposed to coquette with the government, that by so doing, she may take a stride towards the possession of that wealth which would give to her an immense increase of power. Now what I want my countrymen to see is, the fearful condition into which they would be plunged, were an arrangement between the government of this country and the Romish hierarchy to take place, such as was contemplated in the case of Ireland, previous to the last general election, but which was, I believe, by the providence of God and the means of the energetic opposition of yourself, especially as a public writer, and other electors, happily frustrated. What we have now to apprehend is, not improbably, a mutual compromise between the parties, at variance—so that, by the yielding of something on the part of the Romish hierarchy, the dignified and that body might have a higher civil standing conferred on them, or an amount of wealth or power granted, which might serve the Papacy as a fulcrum for the attainment of its ambitious ends. To effect such a compromise, possibly another hierarchial body, now receiving State pay in the colonies, must have a douceur. This, under its existing schisms, its reckless expulsion of its members, and its apparent disposition to disregard popular favour might be the more likely to pacify it and propitiate its favour. Our watchfulness is hence invoked, lest a species of State and-churchism more to be dreaded than the existing one, may yet prevail in this country.

Yours respectfully,

61, Union-street, Stonehouse, near Plymouth, Dec. 2, 1850. GABRIEL SLATER.

MR. HUME AND THE RATEPAYERS OF THE COUNTY OF NORFOLK.—The veteran Reformer, Mr. Hume, has addressed the following, on the subject of "County Financial Boards," to the rate-payers of agricultural Norfolk:—

Burnby Hall, Dec 10th, 1850.

GENTLEMEN,—On the 4th inst., a deputation of Members of Parliament, and gentlemen from Lancashire, Yorkshire, and other counties, had an interview with Lord John Russell and Sir George Grey, in Downing street, to present memorials from public meetings, and petitions from guardians of the poor and rate-payers, complaining of the increase of county-rates, and requesting that her Majesty's Government would bring in a bill in the ensuing session of Parliament, to place the rate-payers in counties on the same footing as the rate-payers in cities and boroughs were placed by the Municipal Reform Bill, and give them a similar control over the levying and expending of the county rates, by the establishment of "County Financial Boards," the members of which should be elected by, and responsible to, the rate-payers. Lord John Russell declared his approval of the principle of the proposed measure; but he wished to be satisfied that the county rate-payers generally desired that alteration in the present system. He said that, "Looking at the names of the places from which the petitions came, there did not appear to be much desire for the alteration of the existing law, except in Lancashire." It remains, therefore, for you, the rate-payers of this county—if you are desirous to have a County Financial Board, electing yourselves, and thereby to have the management of the county finances, to meet in parishes or hundreds—to declare your wishes, and to prepare petitions to Parliament in favour of that measure, so important at this time, when every possible reduction of taxation compatible with the efficient performance of the various duties required in the county is so requisite.

I remain, Gentlemen, your obedient servant, JOSEPH HUME.

LEEDS AND WEST RIDING FREEHOLD LAND SOCIETY.—The first *soirée* of this society was held in Leeds yesterday week, the Mayor, George Goodman, Esq., in the chair; and was attended by James Garth Marshall, Esq., M.P. for the borough; Richard Cobden, Esq., M.P. for the West Riding; and many other gentlemen. About three hundred persons sat down to tea in the Music Hall, and after the removal of the tables, others were admitted. The *soirée* took place in celebration of the society's first purchase of land.

STRENGTH AND DISTRIBUTION OF THE BRITISH ARMY.—For Great Britain, 37,843; for Ireland, 21,000; Europe and Mediterranean, 7,915; Asia, 30,467; Africa, 3,703; America, New South Wales, New Zealand, Van Diemen's Land, Mauritius, Bermuda, and West Indies, 19,835; total, 138,883. According to the *United Service Gazette*, this total of 123,868 men includes the cavalry, infantry, artillery, engineers, and sappers and miners. Besides the above, there are in the United Kingdom 33,000 enrolled pensioners, 8,000 dockyard men, 13,441 yeomanry, and 4,700 militia (Channel Islands).

THE PLATE ROBBERIES.—At the Northern Assizes, Liverpool, William Macaulay and Thomas Charles Sirrell, have been tried; Macaulay for having, on the 29th day of September last, burglariously broken and entered the dwelling-house of James Fisher, situate at Great Crosby, in this county, and stealing therefrom two table-spoons, two pyxes, four tea-spoons, two salt-spoons, one egg spoon, one sugar-tongs, two holy oil stocks, and one tooth-pick; Sirrell for feloniously receiving the same, well knowing them to have been stolen. The jury found Macaulay "Guilty," and "Acquitted" Sirrell.

We are not sure that our contemporary is right in representing his as the first case of the kind. We have a recollection, though we cannot at the moment verify it, of a similar hardship having been suffered by an infant journal; and that the arbitrary authority of the Postmaster-General was represented, at the time, as being necessary, independent of the stamp, to the circulation of a paper through the post. It would not, of course, be avowed, that that authority is exercised upon the slightest consideration of the politics of the journal submitted to his lordship; but the power is quite capable of being used to crush an obnoxious publication at its first appearance. The necessity for speed is so imperative in journalism, that the delay of a single post renders a whole impression useless; and the expenses at starting are rendered so enormous by government, that few speculators in newspapers have a reserve fund sufficient to break the force of such a shock. Only one who knows what it is to "get up" a newspaper—the vast amount of intellectual and manual industry involved—the close application to a great variety of leading particulars, and the incessant attention to an infinite diversity of details—the minute division of labour, and the indispensable carefulness of oversight—can fully sympathize with a journalist who sees his first week's work spoiled, if not his property destroyed, by the carelessness, caprice, or tyranny of a postmaster.

There is no safety for our profession, and no attaining the full advantage of the press for the public, but in the entire release of the printing-office from the oppression and the annoyance of revenue, stamp, and post-office functionaries. It is quite possible that this may be achieved, or at least, considerably advanced, even in the next session of Parliament, notwithstanding the diversion from all topics of importance created by the vapouring of State-churchism, by the vigorous action of those whom it most concerns. The conductors of the press have but to combine—as the paper-makers are doing—to be enabled to win something from the hopes or fears of the Whigs. Apart from the strict merits of the case, there can be no more salient point of attack upon the Ministry than that of the contrast between their professions of anxiety for the education of the people—their illegitimate efforts, in the form of grants and public school bills, on that behalf—and their maintenance of fiscal and other arrangements, worthy only of the times that suspected Faustus and set up the censorship.

THE REFORMER'S ALMANAC AND POLITICAL YEAR-BOOK, 1851.*

Is the case of this most complete and useful publication, as in too many others, the recent anti-Papal excitement must be pleaded as our apology for seeming negligence. Our old friend, as it caught our eye, week after week, pleaded hard with us for the notice due to its merits, but was thrust aside by the more bustling and temporary topics of the day. We cannot consent, even for another week, to see it shoved out of sight, at least, as far as we are concerned. Looking at its main object, and at the manner in which that object is sought to be compassed, we regard this as the Prince of Almanacs—full of the most useful information, lucidly arranged, and presented in an easy and readable style. It will be this year, as it has been in years past, a *vade mecum* with earnest-hearted Reformers. Unlike too many publications of the kind, it does not shrink, but boldly grapples with, that question which, more than any other, tests the sincerity of modern Liberalism—we mean, the State-Church. On this subject, it is not merely sound in principle, but hearty in its efforts to give it effect, and on this account, even if it had no other merit, it might well claim the patronage of our friends. But this is only one of many excellences. Its analytical list of the members of the House of Commons, by a moment's glance at which one may ascertain how each representative voted on any or all the leading questions of last session—its able review of what was then done and said in Parliament—and, above all, its "Abstract of Acts passed in 1850"—render it a very store-house of that kind of information which a reformer needs always to have close at hand. In this respect, we deem it superior to any preceding number. To say more in its praise would defeat our object, which is simply to give it such an introduction as will allow its true worth a fair opportunity of proving itself. This is all it needs—"a fair stage, and no favour."

LOSS OF LIFE IN A SEWER.—Two poor men unfortunately lost their lives, on Monday morning, by the rush of river-water into a sewer, near Hungerford-market, which they, as bricklayers, were repairing. Another was severely injured, and several barely escaped by flight.

* London: Aylott and Jones, 8, Paternoster-row.

CORRESPONDENCE.

PROTESTANT RESTRICTIONS ON THE CIRCULATION OF THE BIBLE.

To the Editor of the Nonconformist.

DEAR SIR,—I have not troubled you for a long time, and I do not know that you will think this communication worth inserting. I by no means press it, to the exclusion of what you may deem more important matter.

Some time ago, Lord John Russell declared, in his place in Parliament, that "the degree to which the Bible is a sealed book in this country is lamentable—words very significant to the men who delight themselves with the idea, that they guide the minds, and direct the movements, of large masses of Dissenters; who, treating the principle of a monopoly in the word of God as of minor consideration, and, affecting to act solely on public grounds, would have us believe that free-trade in Bibles would do no more for us than is now done, of his own grace, by the Queen's printer! To such Dissenters is now presented the Queen's admirable answer to the University of Oxford, in which her Majesty enforces the importance of "training youth in faithful attachment to the truths of Holy Scripture, which cannot fail, under God's blessing, to have a powerful effect in strengthening the defences of our Protestant faith, and in preserving inviolate the privileges which are justly dear to the people of this country."

I do not wonder that members, and especially dignitaries, of an Established Church, feel themselves "insulted," as the English Bishops declare they are, by the pretensions of the Pope, and that they fly to a temporal Sovereign for their redress; but I do marvel to see Dissenters, raising the "No Popery" cry, and even coveting the aid of legislative power, who have for years been content to have the Bible, the true weapon of their warfare, hampered by the monopoly of a patent.

They know that the Queen's printer, by virtue of his appointment to an office in the royal household, deprives every subject in this country (the two Universities excepted), of the right to print, and sell the Word of God. They have clamoured abundantly for free-trade in corn, but are content to see the Bread of Life in the bonds of close monopoly; and now that, by their own connivance, the Bible has been rendered "a sealed book" to multitudes of their countrymen, they invite the powers of the State to put down a delusion, which the free circulation, the unimpeded light, of the Sacred Scriptures, can alone dispel.

I observe, by your paper of the 11th inst., that Mr. Mursell, of Leicester, is much affected by the magnificent exhibition "of a mighty people, at an eventful crisis in its history, forgetting for a while its differences, and rising in defence of a great and common cause; when, jealous of its freedom, it awakes for the maintenance of its liberties and laws."

I have as much respect for Mr. Mursell as one man ought to have for another; but I scarcely know how to estimate the conduct of him, and a large proportion of the religious classes, who rail against Popery, and invoke the aid of heaven and earth for its destruction, while they sit patient under the restrictions of a monopoly which, year after year, renders the Bible "a sealed book" to thousands of families, who would otherwise be enlightened by its influence.

The Queen expresses her confidence that the Bible, under God's blessing, will have a powerful effect in strengthening the defences of our Protestant faith—but I raise my voice once again to ask, with what reason can this be expected, if the Bible is not to have "free course," but must continue the subject of a close monopoly, the only "article" in behalf of which men who profess to regard it as the Word of God will not take the trouble to procure for it the benefits of free-trade!

JOHN CHILDS.

Bungay, Dec. 14, 1850.

THE PAPAL "AGGRESSION."

To the Editor of the Nonconformist.

DEAR SIR,—I so fully and heartily approve the course you have adopted in regard to the Anti-Papal Movement, that I cannot refrain from thanking you, not only for myself, but in the name of the vast majority of the Nonconformists of this district of the kingdom, for that manly adherence to principle, and that high uncompromising spirit, by which you have been actuated in the midst of circumstances of peculiar difficulty. Nor can I withhold the expression of my deep regret that some of your contemporaries have, in the excitement of a hasty movement, forgotten, not only their long-avowed principles, but also that respect which is due to you, who represent so large and growing an amount of earnest feeling in the Nonconformist churches.

It is not from indifference to Popery that we have not joined in the appeal to the Queen for protection, but because we believe that no erroneous principle, whether in religion or politics, can be successfully encountered in that way. I doubt whether any of those Dissenters who have written and said so much about the necessity for the Queen's interference to check the Romish aggression, have formed a practical idea of any legislative measures likely to accomplish that end. Nor can I conceive of any new law that can be passed against Popery which will not, in all probability, tend to advance the cause it is designed to restrain. But I agree with those who think that Popery is to be met and defeated, not by royal speeches or acts of parliament, but by the zealous proclamation of the simple truths of Christianity, sustained by a pure faith in its spiritual power. The

contest with Popery will not be a mere battle between priest and priest, or Protestant Popes and the Catholic Pope, but a struggle between God's truth and man's inventions. It is, therefore, obviously important that the truth be disencumbered from every entanglement which human systems have thrown around it, that it appear to the world in that simplicity and purity which characterised it before Priests or Popes usurped power in the Christian Church. Moreover, it is necessary that the same earnestness should be revived in the Church which animated believers in the first ages of its history, before the aristocratic and clerical spirit had disfranchised the mass of the faithful, and compelled those to sit as silent spectators or auditors of priestly services, who had been the active teachers and governing power of the free and uncorrupted Christian Church.

It is also of the essence of Christianity, that all distinctions of class should be banished from the gatherings of the faithful; and that no man, however poor, should be brought to feel his inferiority on that account, in the assembly for the worship of Him who regards the rich and poor with equal favour. The pew arrangements in our meeting-houses are sadly at variance with this professed principle, and are one of the causes of the limited attendance of our humbler brethren. The regulations of our places of worship should utterly discountenance all class distinctions. Within those walls the rich and poor should meet together as brethren, on a perfect level. Pride should there find no gratification, nor poverty feel a pang. But, in my judgment, a far more serious evil even than that is amongst us; our entire ministerial system appears to me essentially erroneous in this important point, that its direct tendency is to check and supersede the development and exercise, on the part of the individual members of the Church, of those gifts of teaching and exhortation, which never were designed to be inactive, but which it ought to be the object of every church organization to bring out for the edification and profit of the entire community. I blame not ministers, but the system. I can understand why missionaries should go from place to place, to "strengthen the brethren;" but that pastors should be fixed for life over the same church, I cannot believe either right or expedient, except it be in connexion with extended missionary efforts in the surrounding district, issuing forth from other churches.

I should not now have alluded to these subjects, important as they are, were I not convinced that we are weak on those points where we shall especially need strength in the coming conflict. Romanism can only be met by pure and unadulterated Christianity, sacerdotal pretensions by the assertion of the equal rights of all believers, and sacramental dogmas by proclaiming the spirituality of the Truth.

Nor would I thus put forth sentiments which, as they gather strength, will disturb existing systems even amongst those who have thought themselves the nearest to the apostolic pattern, did I not feel, from frequent intercourse with the humbler classes, that the progress of Christianity amongst the masses of the people depends upon its being so exhibited as that they can recognise in it those free and generous doctrines which Christ and his Apostles taught; from which the rich turned away offended, but which the common people heard so gladly. Men of rank and title are now apparently the champions of Christianity, and at our anti-Papal meetings noblemen and squires move resolutions in its favour, whilst the great majority of the poor are estranged from it and deny or question its pretensions. Can we wonder if they refuse to believe that the Christianity of the present day is identical with that faith which, when taught in its purity by those who zealously and impartially carried out its spirit, met with a reception quite the reverse of that which distinguishes it now. But we know that Christianity is the same now as then, and, therefore, it becomes all its faithful friends to separate it from those human ordinances and institutions which have disguised it. How much more wisely would the leaders of Nonconformity have acted, if they had prepared for the coming strife by rescuing the truth from the abuses which impede its progress, rather than by appealing to an earthly sovereign, and thus seeming to confess that the truth is not divine! If Christianity be freed from its shackles, and Christian people assert their rights, and do their duty, no Acts of Parliament will be needed to check even the subtlest form of error; but in the hour of extreme persecution, when Sovereigns and Cabinet Ministers may have forsaken it, the truth will show its inherent strength.

Again thanking you for your noble advocacy of great principles in apparent peril, believe me,

Yours very faithfully,

J. HENRY TILLET.

Norwich, Dec. 16, 1850.

To the Editor of the Nonconformist.

DEAR SIR,—In the Summary of your last paper, dated December 11, you inform your readers that it appears to you that two fallacies run through my letter on the Papal Aggression. It might have been quite as respectful, and certainly quite as becoming the gravity of the question of the day, had you kindly established the positions you so curiously assume, by some pretensions to proof. It is, however, gratifying to me, and I hope will be to yourself, to learn from communications received from gentlemen of high standing, and of sound judgment, residing in various parts of the country, that things do not appear to all men just as they appear to you.

The first fallacy you fancy you detect is, "that the recent act of the Pope is, in substance, an innovation—whereas he has introduced his bulls into this country for years past. He mapped it out long since into territorial districts, and he appointed over them 'Vicars Apo-

stollie," &c. If it be so that the Pope has introduced his bulls into this country for years past, he has done so in direct contravention of the laws of the realm; nor does any leniency, or even connivance, suppose it to have existed on the part of any government or governments, render it less an innovation. If it be said, by those who are so extremely anxious to make out a case for the poor Pope, that having allowed him to issue bulls before, it is most inconsistent to prevent him now, I demur to such objection. If he knows no better than to abuse the leniency which it is alleged has been shown him, by insulting the Sovereign and the people of England, it is time he was rebuked, and restricted within the severest letter of the law. Even then admitting, for the sake of argument, that there is nothing new in *kind* in the recent conduct of the See of Rome—that it has done something like it before—how does that prove that it is no innovation on the constitution of these realms? But, according to your own admission, Mr. Editor, the Pope has, in the present instance, taken a step in advance, has done something new—he has, by a sovereign edict, conferred titles, not previously enjoyed, with territorial jurisdiction, on his representatives "in England." These titles, with the consequences they involve, you labour hard to show are trifling matters; and Dr. Wiseman helps you. But if that gentleman regards these new distinctions, inherited by direct command of his foreign master, as such insignificant things, why does he struggle so strongly for them? Why disturb all England rather than resign them? Why forego the allegiance of the most distinguished members of the Roman Catholic body, rather than toss these trifles to the wind? It is an insult alike to the understanding and the heart of this great nation for Dr. Wiseman to affect to regard with surprise and regret the excitement which his ill-judged conduct has occasioned. Does he suppose that the great mass of the Protestant inhabitants of Britain are children? are frightened out of their propriety by a shadow? that men of all ranks, classes, attainments, of every shade of political and of religious opinion, are startled from their propriety by a ghost? No! he knows that the titles conferred by a foreign potentate, assumed by himself in that potentate's name, in defiance of the statutes of the realm, if admitted, will be a precedent in favour of his schemes, and an incipient triumph on the part of his Church, ominous of further political aggressions and success. But, even if these titles are as light as they are said to be, and lighter too—make them mere baubles if you can—what then? It is the sole prerogative of the Queen to confer such distinctions in these realms: to call, then, upon Dissenters to stand idly by, and see a foreign power invade that prerogative, is to summon them to abandon their loyalty. What signifies whether it be a title which is said to be ever so insignificant, or a privilege which may be allowed to be ever so weighty? There is a common and a great principle involved, and a principle which cannot be given up without subverting the constitution of the country. Inasmuch, then, Mr. Editor, as if the Pope of Rome, as is alleged, has issued bulls in this land before his recent receipt, it does not follow that in so doing he was not guilty of innovation; and inasmuch as, by his recent acts, he has by common consent conferred titles and distinctions not before given, in defiance of the prerogative of the Queen; I submit that the Pope has been guilty of innovation; and that, consequently, the first fallacy you so sagaciously described in my letter is utterly without foundation.

The second fallacy which you persuade yourself you have found in the said letter is, that "Popery can act, in spite of public opinion, to the subversion of our liberties, and to the final alliance of itself with the State." I have as much confidence in public opinion as you, Mr. Editor, especially when it has an open theatre, a congenial atmosphere, for the conveyance of its tones. Constitutional freedom, and that preserved in all its integrity, is essential to its efficiency, without which it is much in the predicament of Prometheus bound. Where is it just now in Hungary, in Italy, or in France? Here, with the freedom of speech and of thought we enjoy, we have abundant evidence of the little impression produced by public opinion on institutions which exist among us, and of the lamentably slow progress it makes against evils once tolerated and lodged among a people; have we any more reason to believe that it would be more active and mighty in resisting the insidious encroachments of a new politico-ecclesiastical system, if once allowed, in that character, to take root in our soil? Let the Catholic priesthood (for it is their question, and not that of the laity) be compelled to restrict their proceedings, as all other sects are, within the limits of the constitution, and public opinion, but especially the gospel of the grace of God, will be more than sufficient to meet the pernicious doctrines, the disgusting mummeries, and the lying wonders of their Church; but only let them, as in this instance, trample on the statutes of the realm, invade the prerogative of the Queen, and be controlled and directed in all their new movements by the mandates of a foreign power, and public opinion, reconciling itself to such anomalies and outrages, would, in the long run, dig for itself an ignominious grave. Public opinion, moreover, if it is to do good rather than harm, needs to be encouraged and to be wisely directed. If all men, my dear Sir, were to take your stand—still ground at this crisis, when, as we maintain, and as you do not, as far as I see, pretend to *disprove*, Popery is putting law and order, and national sanctions, at defiance, it certainly might "act in spite of public opinion to the subversion of our liberties," for there would either be no public opinion to resist it, or that which there is would be rebuked and silenced. That Popery, left to its legitimate resources in these realms, can "act in spite of public opinion to the subversion of our liberties, and to the alliance of itself with the civil power," is a sentiment which really doesn't even tinge, much less run through, my letter. Your second alleged fallacy, Mr. Editor, I respectfully submit, then, is a phantom.

I should not refer to your first article in your last week's number, entitled a "Fork in the Road," but leave it with those gentlemen whom it is designed to answer, had you not directed your readers to it as undermining much of the ground of the letter in question. The assumption you adduce in assertion of the success of your undermining process, viz., that "the struggle is mainly for a name," has already been met, and is here, emphatically but respectfully denied. I really think, my dear Sir, and I confide in your candour, that before you publicly charge the writings of others with fallacies, you should not overlook your own. The very defect in

logic which you impute to my letter is that in which, to return the compliment, you have been somewhat diffuse of late, an error which certainly is not your wont. The substance of the case, as put in the document alluded to, "The Declaration of the Congregational Ministers of Lancashire," you tell us is this, "Rome aims at temporal dominion through spiritual influences." From this we are to infer the impropriety of using any but spiritual means to oppose it. But is it not incumbent on you first to show that in the special case now before the British public, there are none other than spiritual influences employed? This, those who differ from you deny. We say that authoritative measures from a foreign power, investing men with titles and territorial jurisdiction in this country, in defiance alike of law and of right, is not a "spiritual influence," but a political usurpation. Disprove this to the satisfaction of thousands of thinking men in these realms, and you may do much towards undermining our position. Spiritual means, therefore, allowing us our ground, do not apply here. We cannot displace the Cardinal's hat by a prayer, nor mend broken statutes by a syllogism, nor rebuke the insolence of a foreign potentate by singing a psalm. No! these are legal affronts, and must be put down by legal efforts. These are the encroachments of a usurping power, and must be confronted by power.

In another part of your article, already alluded to, you ask, "Does any man in his senses pretend to affirm that the self-same ecclesiastic, having the self-same power and influence, who as bishop of Hecetonia neither endangers crown, constitution, Church, nor Protestantism, must as Bishop of Birmingham be formidable to all of them?" I answer, certainly not, if you will be good enough to leave out the words, *having the self-same power and influence*, in which words the fallacy of the sentence, and of the argument dependent on it, lies. By their introduction, I submit, you beg the greater portion of the question in dispute.

I have to express my obligations to you for the correction of an error into which you think I have fallen, in mistaking Dr. Wiseman for a cardinal prince, when he is but a cardinal priest. Here again we must remain at issue. That gentleman, I am obliged to reiterate, is a temporal prince as well as a priest, and that these pretensions are indissolubly blended in the cardinalate.

The professed object of the oath taken in conclave previously to the election of Pope Eugenius IV., was to "preserve the state and monarchy of the Roman Church with the dignity of the cardinals, since they who are the lights and ornaments near the Pope, shedding a lustre over the apostolic seat, and having the same relation to the Roman Pontiff as members of the body have to the head, ought to be joined in indissoluble union." See pag. vii. Eugenius IV.

According to the ancient canons, and the constitutions of later councils, the Consistory was the permanent Senate of the Church; and its sanction was in strictness required to give force to all the decrees of the Vatican.

Thomas Aquinas says, "That the Pope, by divine right, has spiritual and temporal power, as supreme king of the world." Ferrass, in his *Bibliotheca Prompita*, says, "That not only the spiritual but the unshaken material sword" is in his (the Pope's) hand. Baronius says, in his *Ecclesiastical Annals*, "There can be no doubt but that the political sovereignty (*principatus*) is subject to the sacerdotal."

Since, then, the Cardinals claim to be the associates and colleagues of the Pope, who is undeniably a temporal sovereign, and since their consistorial decisions are requisite to give validity to his decrees, it is demonstrably certain that Dr. Wiseman has come to this country wearing civil prerogatives of a dangerous order.

It affords me no pleasure, Mr. Editor, be assured, to find myself differing so widely with you on this vexed question. Who among us are in "the fog," on which you dwell so humorously in your last number, it may be left with others to decide. We will not quarrel, by the way, since "fogs" are usually but of temporary duration.

I am, yours sincerely,

J. P. MURSELL.

Leicester, Dec. 14, 1850.

To the Editor of the Nonconformist.

SIR,—The much-talked-of letter of Lord John Russell, respecting the late Papal division of this country into ecclesiastical districts, at first captivated me as well as many others. His apparent hatred of Puseyism, as indicated in that letter, and his strong indignation at the arrogant claims of the Papacy, corresponded so aptly with my sympathies, that, for the moment, I forgot his doings in the Maynooth affair, as well as the other meddlings in religious matters which have, during his administration, taken place in the colonies of this country. That moment, however, having passed away, I fancy I now see the real cause of his indignation, and as my idea on this subject has not, that I am aware of, been suggested by any one else, I ask of you the favour of allowing me space for this letter in your *Noncon*. I make this request, believing that it may be useful to my countrymen in inducing them to be on their guard respecting the future movements of the House of Commons, in relation to the different religious bodies of this country, but especially to the Romish hierarchy.

It is well known that a favourite idea of some of the would-be-thought liberal members of our Legislature is, that the subsidizing of all the ministers and teachers of religion by the civil power, would be a wise and politic procedure. This was plainly avowed by Sir J. Romilly, M.P., Attorney-General, when he first addressed the electors of this township, he also being, on his own admission, the exponent of the views of Lord John Russell and his coadjutors on this subject. Now, Sir, this being the favourite idea of the Premier, and the Papal claims having clashed with his policy in this particular, it appears that his indignation was hence excited, and that his present anti-Papal conduct was the natural result of this idea. He who, notwithstanding the oft-repeated protest of Dissenters against the *Regium Donum*, persists in making their ministers state pensioners, and would, no doubt, feel deeply aggrieved were every Dissenting minister throughout the land nobly to refuse to become dependent on Government—he who thinks that a wise policy dictates the making religious bodies subservient to the civil government, cannot feel otherwise than indignant when such bodies act as the Papacy has now done. Admitting this, the independency of the Romish hierarchy in its late movement, its non-subservieny to the civil authority, and its utter dis-

regard to any power but its own, is not improbably the real cause of Lord John Russell's indignation. Had the Papacy been content to take, as a religious body, the position of a dependent on the Crown of these realms, the past conduct of the Premier and his coadjutors in the colonial administration, as well as the publicly avowed sentiments of his exponent in this town, prove, beyond dispute, that his indignation could not have been greatly excited. Hence, too, while we may admit his expression of dislike of the mummeries of Puseyism to be genuine, it appears evident that his opposition to the aggressive claims of the Papacy, results not so much from that dislike as from the present antagonism of the Romish hierarchy to his notions of civil polity, and of its frustrating, by its recent aggressive step, the carrying out of his policy in bringing every religious body into subservieny to the civil power. Now, admitting this to be the case, there is one thing which becomes a subject of direful apprehension. It is perhaps now, more than before this step was taken, to be dreaded, lest he and his coadjutors should make those terms with the Romish hierarchy, by which this apostasy may be placed, as in Canada, next to the Church of England, co-partners in the favours of the State. Rome, who knows how to stoop that she may conquer, would hardly refuse such a position. Though now she stands in an offensive posture, yet she may be disposed to coquette with the government, that by so doing, she may take a stride towards the possession of that wealth which would give to her an immense increase of power. Now what I want my countrymen to see is, the fearful condition into which they would be plunged, were an arrangement between the government of this country and the Romish hierarchy to take place, such as was contemplated in the case of Ireland, previous to the last general election, but which was, I believe, by the providence of God and by means of the energetic opposition of yourself, especially as a public writer, and other electors, happily frustrated. What we have now to apprehend is, not improbably, a mutual compromise between the parties now at variance—so that, by the yielding of something on the part of the Romish hierarchy, the dignitaries of that body might have a higher civil standing conceded to them, or an amount of wealth or power granted, which might serve the Papacy as a fulcrum for the attainment of its ambitious ends. To effect such a compromise, possibly another hierarchical body, now receiving State pay in the colonies, must have a doneur. This, under its existing senisms, its reckless expulsion of its members, and its apparent disposition to disregard popular favour might be the more likely to pacify it and propitiate its favour. Our watchfulness is hence invoked, lest a species of State and churchism more to be dreaded than the existing one, may yet prevail in this country.

Yours respectfully,

GABRIEL SLATER.
61, Union-street, Stouehouse,
near Plymouth, Dec. 2, 1850.

MR. HUMIE AND THE RATEPAYERS OF THE COUNTY OF NORFOLK.—The veteran Reformer, Mr. Humie, has addressed the following, on the subject of "County Financial Boards," to the rate-payers of agricultural Norfolk:—

Burnby Hall, Dec. 10th, 1850.

GENTLEMEN,—On the 14th inst., a deputation of Members of Parliament, and gentlemen from Lancashire, Yorkshire, and other counties, had an interview with Lord John Russell and Sir George Grey, in Downing street, to present memorials from public meeting, and petitions from guardians of the poor and rate-payers, complaining of the increase of county-rates, and requesting that her Majesty's Government would bring in a bill in the ensuing session of Parliament, to place the rate-payers in counties on the same footing as the rate-payers in cities and boroughs were placed by the Municipal Reform Bill, and give them a similar control over the levying and expending of the county rates, by the establishment of "County Financial Boards," the members of which should be elected by, and responsible to, the rate-payers. Lord John Russell declared his approval of the principle of the proposed measure; but he wished to be satisfied that the county rate-payers generally desired that alteration in the present system. He said that, "Looking at the names of the places from which the petitions came, there did not appear to be much desire for the alteration of the existing law, except in Lancashire." It remains, therefore, for you, the rate-payers of this county—if you are desirous to have a County Financial Board, electively yourselves, and thereby to have the management of the county finances, to meet in parishes or hundreds—to declare your wishes, and to prepare petitions to Parliament in favour of that measure, so important at this time, when every possible reduction of taxation compatible with the efficient performance of the various duties required in the county is so requisite.

I remain, Gentlemen, your obedient servant,

JOSEPH HUMIE.

LEEDS AND WEST RIDING FREEHOLD LAND SOCIETY.—The first *soiree* of this society was held in Leeds yesterday week, the Mayor, George Goodman, Esq., in the chair; and was attended by James Garth Marshall, Esq., M.P. for the borough; Richard Cobden, Esq., M.P. for the West Riding; and many other gentlemen. About three hundred persons sat down to tea in the Music Hall, and after the removal of the tables, others were admitted. The *soiree* took place in celebration of the society's first purchase of land.

STRENGTH AND DISTRIBUTION OF THE BRITISH ARMY.—For Great Britain, 37,343; for Ireland, 21,000; Europe and Mediterranean, 7,915; Asia, 20,467; Africa, 3,703; America, New South Wales, New Zealand, Van Diemen's Land, Mauritius, Bermuda, and West Indies, 19,855; total, 123,853. According to the *United Service Gazette*, this total of 123,853 men includes the cavalry, infantry, artillery, engineers, and sappers and miners. Besides the above, there are in the United Kingdom 32,000 enrolled pensioners, 8,600 dockyard men, 13,411 yeomanry, and 4,700 militia (Channel Islands).

THE PLATE ROBBERIES.—At the Northern Assizes, Liverpool, William Macauley and Thomas Charles Sirrell, have been tried; Macauley for having, on the 25th day of September last, burglariously broken and entered the dwelling-house of James Fisher, situate at Great Crosby, in this county, and stealing therefrom two table-spoons, two pyxes, four tea-spoons, two salt-spoons, one egg spoon, one sugar-tongs, two holy oil stocks, and one tooth-pick; Sirrell for feloniously receiving the same, well knowing them to have been stolen. The jury found Macauley "Guilty," and "Acquitted" Sirrell.

THE LATE ROBERT NORRIS, ESQ.

[It may be necessary to most of our friends to prelude the following article with the information, that Mr. Norris for some time past had suffered from an abscess in the right leg. A fortnight since, the rupture of an artery, and the copious hemorrhage which ensued, rendered amputation necessary, in the opinion of his surgical attendants. This was done, and after two days of exhaustion, the sufferer seemed to rally; but on the 8th inst. he expired, in the 34th year of his age.]

(From the *Bristol Examiner*.)

The just, gentle, generous spirit of our friend, Robert Norris, has passed away from us. Very heavily fell upon our hearts the news that he was no more. We were reluctant to believe that his work was done. That quiet power which was in him—that sacred calm with which he met his sore calamity, we thought might argue favourably as to the issue. Otherwise was the will of his Father in heaven. We shall see him no more, nor hear again the loved notes of his voice. He is in the world of holy and untroubled thought, and very fragrant is the memory he hath bequeathed us.

Rarely has higher testimony been rendered to worth than in the wide-felt concern called forth by the illness and decease of our friend. A truer apprehension of his real nature was beginning to dawn on our fellow-citizens. We have been struck with the sorrowfulness of men of all shades of opinion. It is as though a public calamity had happened, and by not a few is his death deplored as a personal bereavement.

Eleven years have now passed since our earliest meeting with him. He was then the subject of a new-felt religious anxiety. The hand of the Lord had touched him. Light from the cross had fallen upon his mind. We shall never forget the impression of that interview. His whole nature seemed stirred. His intense sincerity well-nigh awed us. We had never before met with spiritual conviction under so strongly featured and expressive a phase. The keen sense of wrong done by him to the world's Saviour, joined with his unhesitating promptitude of religious action, accorded more with our notion of what the converts of Pentecost must have been, than anything we were ever privileged to witness.

Men somewhat in advance of their generation are not unfrequently misapprehended. From this Robert Norris was in no way exempted. His was a character requiring a near view in order to a due appreciation of its varied and harmonious excellences; what seemed pertinacity then resolved itself into a high sense of right, and antagonism was then discovered neither to be loved for its own sake, nor to be unaccompanied by a large-souled honour, a considerate ingenuousness, a sensitive delicacy rarely surpassed. Little was he known by such as accounted it a grateful service to him to oppose; always was it done at a strange cost of feeling. The casual observer might think that he loved prominence—his friends knew how he shrank from it. His intimates, one and all, will affirm that a truer form of humanity, a gentler, lovelier, more guileless spirit, has seldom trodden our earth.

We never met with a man who had more of the true philosophic power required in separating between a question and its accidents, or a controversy and its irritating accompaniments. If he did not always succeed, so far as other minds were concerned, his own rarely bowed to the malign influence. He held that controversy was a right thing, the weapon and the pioneer of truth; that it should be courted, as a means to an end, should have the freest scope; that it was unmanly to be afraid of it, and yet more so to convert it into the vehicle of passion or personality. The mere love of triumph, apart from the modes of its achievement, had no place in him. Most sensitively unwilling was he to attribute to an antagonist aught that he might repudiate or disown. If, as a controversialist, he was impracticable, where he felt his footing firm he was withal most generous; and he always seemed to us, in this feature of his public life, not so much the response of the present, as the type of what shall be in a more advanced condition of society.

There was a beautiful transparency about the character of our friend. It is no strained eulogium to say that you might hold it up to the light and look through it, so undimmed was it by obscuring qualities. We had many opportunities of somewhat narrowly marking him, and we can affirm that we never knew him turn aside—no, not a hair's breadth, to the sinister or the selfish. Truthfulness sat regent in his soul. We believe that had the accomplishment of the dearest wish of his heart depended upon even a dubious utterance, his sincerity would have stood the test and have come off unscathed.

He, perhaps, went too far in his disregard of some of the lesser conventionalisms of life. No one better appreciated or exemplified the true temper and bearing of the Christian gentleman, than our friend; but we have sometimes rebuked him, we hope never unkindly, for somewhat of violence done to current usages. They mistake, however, who account this peculiarity the fruit of affectation. Neither was it alone the sign of independence of mind; it was a kind of link between him and one of his most cherished hopes. He held that man was to be valued, and that the time would come when it should be so, simply for what he is, and not for what adventitious appendages make him appear. He felt that the brotherhood of man was often hidden under forms of outward appearance, which the most unworthy may assume. If he sought to depress

the merely outward and fictitious, it was that he might elevate, wherever he found it, the truer forms of inward and individual worth. The key-stone of his political and social creed, the very soul of his aspirations, as he glanced onward to the future, was "honour all men."

That Robert Norris should have acquired no inconsiderable influence over the industrial class of this city, is no marvel. They are quick-sighted in detecting, and warm-hearted in responding to the men who sympathize with them; and we can bear testimony to his intense concern for their welfare. It was, perhaps, one of his heaviest trials that he could do so little for them. We well remember the energy with which he once said, "The working men of our land are depressed, unequally borne upon by the laws of taxation, wronged by the vices of our class legislation. There are noble natures among them; I ought to do something; what can I do to help them?"

The more prominent aim of his later years was, the disenthralment of the religion of Christ from all secular alliances. Perhaps, here it was that he was least understood. The friends of the Establishment principle, viewing him only at a distance, and through the atmosphere of excited assemblies, were scarcely capable of apprehending his real motives. We can assure them, that, if in Robert Norris they had a firm and somewhat sturdy antagonist, never had they a more generous one. He loathed from his very soul the disingenuous and under-handed, even against the system he so ardently opposed. The open and the just were the rules of his warfare. His intense love of freedom wrought itself out in an eager wish to see Christianity free from all worldly and legislative shackles, that, unhindered, it might fulfil its bright, pure mission. He had faith in God, and faith in the inherent power of truth, and believed that all inferior guardianship of religion only hampered its force and impeded its march.

The strongly decided are not usually the tender spirits of our race; more frequently are they girt about by the sterner and rougher qualities of humanity. But one main charm of our friend's character was its exquisite tenderness. His heart was full of gentle and kindly emotion. It was impossible even to surprise him into the petulant and morose. Amiability, as it was said of another, would scarcely describe him; it is too negative and serene. His was an unwrought, beaming, active, tenderness. If it was a treat to mark his winning, considerate thoughtfulness, it was sometimes painful to note how the affliction of others afflicted his gentle spirit. He had a mighty sympathy, for instance, for the character of Kossuth; and so keenly and tenderly felt he the reverses and wrongs of that true-hearted Hungarian patriot, that we have seen him moved even to tears. We have sometimes thought that, though in widely various spheres, there were, between these two generous men, some strong features of resemblance.

But, best of all, our friend was a devout man. Of the truthfulness and fervour of his inner devotional life we never had a doubt. That his intellect, essentially speculative, did at times traverse debatable ground we know. That his exact mind had a strong distaste to certain modes of presenting Bible truth is also certain; but from the first moment that he grasped with so firm a hold that centre truth of the gospel, the death of the Son of God as the one hope of sinners, we believe that he never relaxed that grasp. Let it be well remembered by all who mourn for Robert Norris, that he was devout; that the foundation of the excellences of his fine character was the religion of Jesus of Nazareth; that amidst his late sore deprivation his happy spirit was cheered by gentle whisperings from Bible truth; and that his dying eye looked alone to the cross of the world's Saviour.

GRACEFUL PLAN OF A LITERARY MAN'S HOME.—LIBERAL PROPOSITION OF SIR E. L. BULWER.—Our readers know how often we have pointed out the pressing urgency which exists for the establishment of some form of provision for the literary man, established on more intelligible principles and clearer responsibilities than the Literary Fund, and available to the unfortunate of that class who are strangely excluded from the benefits of the fund in question by the present interpretation of its statutes. Some such institution on a broad scale, which might be partly self-supporting and partly endowed, would probably develop itself out of any good beginning earnestly made: and we have, therefore, heard with great satisfaction of a munificent offer made by Sir Edward Lytton Bulwer at the close of some dramatic entertainments which he has been giving at Knebworth, the performers consisting of the company of amateurs who usually play under the managerial direction of Mr. Dickens. Sir Edward proposes to write a play, to be acted by that company at various places in the United Kingdom; the proceeds to form the germ of a fund for a certain number of houses to be further endowed for literary men and artists, and the play itself, if we understand rightly, to be afterwards disposed of for the added benefit of the fund. Sir Edward will likewise give in fee ground on his estate in Herts for the erection of such asylum, rest, retreat, or whatever else it may be determined to call the residences in question. The actors, to whom a conspicuous share in this good work will be due, hope, we understand, to take the field in the spring of next year. Here is the first step which we have so long desired to see taken; and as one quality of liberality is its infectiousness, and one move suggests another, we will hope that out of this beginning will grow a shelter for the failing literary mind proportioned to the wants of the class and to its more than common claims on society.—*Athenaeum*.

THE EXHIBITION OF 1851.

THE CRYSTAL PALACE.—The rapid progress of this great building demands some notice. Only a fortnight ago, though extraordinary progress had then been made, little more had been done than arranging the bones and vertebrae of the vast skeleton; but now the details have been filled up over a large portion of the edifice, and the realization of Mr. Paxton's design is brought within the limits of a few days. There remains no room for doubt that, before the close of the year, the Crystal Palace will be completed, and that what Messrs. Fox and Henderson, the contractors, have undertaken they will fully perform. The pillared terraces of this vast edifice are now to be seen in their full proportions; for of the four extreme corners, east and west, three have been reached. The transept, too, begins to be crowned with its spacious arched roof, the happy suggestion of Mr. Barry, who, it should be known, has introduced several very important features into the design of the building, by which the general effect will, no doubt, be greatly heightened. The raising and placing of the ribs which are to form the roof has just been commenced, and the galleries are prepared for laying the floor-boards. A very large proportion of the glazing, also, has been done, and this part of the work has been vigorously pressed forward. It may be mentioned, as not the least curious example of the extraordinary facilities which this age and country enjoy, that pieces of iron, shaped in the foundry of Messrs. Fox and Henderson, at Birmingham, are often within eighteen hours fixed in their assigned places in the Crystal Palace, Hyde Park. The Royal Commission has held its first sitting in the Crystal Palace, presided over by Prince Albert, who arrived there very early in the day, and, having minutely examined the works, expressed himself greatly pleased with the progress made. One of the chief subjects under discussion was the manner in which the new building should be painted and decorated. Red is to be expunged from the roof, and white and blue colours, the most delicate and the best adapted for a crystal palace, are to be substituted. On the upright columns and girders red is rejected, blue and white being retained, and just sufficient of the yellow to reduce the effect of the whole to a neutral tint. As the Prince was leaving the Exhibition a singular scene took place. A large bell at the entrance was sounded, and in an instant, from every part of the huge pile, the 2,000 men employed came scrambling onward, to give him a parting cheer. They all formed in a semicircle round the spot where the royal carriage was drawn up; and, as they waited the Prince's appearance, a brewer's dray entered the gates with 250 gallons of beer, and, as if by instinct, they recognised that the supply was for them. Of course, they welcomed the dray with cheers; and his Royal Highness, on taking his departure, was saluted with enthusiastic hurrahs.

A commercial house in Manchester is spinning a pound of cotton for the Great Exhibition, in length 238 miles and 1,120 yards, being the finest ever yet produced. It is thus calculated:—There are eighty layers of one yard and a-half each in a warp, seven warps in a hank, and 500 hanks in a pound of cotton. Those most conversant with the details of cotton-spinning can best appreciate the value of the machinery and the talent displayed in so wonderful a production.

FLAX SPINNING.—The *Morning Chronicle* makes the really important announcement that the experiment whether flax could be adapted to cotton machinery has been perfectly successful. A mode having been discovered of preparing the flax without steeping, it has none of that discolouring or inequality of strength which the steeping process produced, but is found admirably adapted to the manipulations necessary to convert it into a material resembling cotton, silk, or wool, and that by a process so simple and inexpensive as seems almost incredible. Not the least remarkable feature in the discovery is, that it should have been completed when our manufacturers are suffering from a deficiency of cotton, and when our agriculturists would gladly avail themselves of the opportunity of introducing into their rotation, any crop which promises to be more profitable than those at present in cultivation. It is intended to exhibit the whole process at the Great Exhibition of 1851.

SUICIDE OF MR. GEORGE SPENCE, Q.C.—On Monday, Mr. Wakley and a jury assembled at the late residence of Mr. George Spence, Q.C., 42, Hyde-park-square, for the purpose of inquiring into the circumstances attending his death, which took place on Thursday last. It appeared that on the morning of yesterday week the unhappy man was found in his bed bleeding frightfully from wounds in the neck, wrists, and thighs. He had suffered under the distressing idea that he had a diseased bladder, and from that cause alone he had become despondent and deranged. The verdict was accordingly.

THE LAW OF DIVORCE.—A Royal Commission is about to issue to inquire and report upon the whole subject of the law of divorce—not merely the proceedings in the ecclesiastical courts, but the proceedings in parliament—not the divorce *a mensa et thoro* alone, but the more weighty and important question of the divorce *a vinculo matrimonii*. The commission is chosen from the most eminent lawyers and members of both Houses of Parliament. It will be composed of the following:—Lord Campbell, Lord Beaumont, Lord Redesdale, Dr. Lushington, Spencer Horatio Walpole, M.P., W. Page Wood, M.P., and the Hon. E. P. Bouverie, M.P.

LAW, POLICE, ASSIZE, &c.

CAPTAIN AARON SMITH, THE ALLEGED PIRATE.

It will be recollected, that at a meeting of the Peace Society at the London Tavern, early in the present year, on the subject of the Borneo massacres, a Captain Aaron Smith rose and denied the statements made as to piracy in the Indian seas. In June, the matter came up in a debate in the House of Commons on the Pirate Head-money voted to Rajah Brooke, when Mr. Cobden declared his belief that Smith was an atrocious pirate. Smith got his friend, Mr. Garbett, to demand a retraction from Mr. Cobden, and several letters appeared in the papers on the subject. Captain W. Cook wrote to the *Times*, in his own vindication from a previous reference to him by Captain Aaron Smith; and for that letter an action was brought against the writer by Smith. The trial came off before Lord Campbell, and a special jury, in the Court of Queen's Bench, on Monday week; and the following are the principal incidents of the investigation. In his letter, Captain Cook stated:—

On Wednesday, August 7, 1822, when in command of the brig "Industry," on a voyage from Jamaica to the island of St. Thomas, I was, after six hours' chase, boarded and taken possession of by a boat from a piratical schooner near the island of Cuba, which boat was commanded by an Englishman named Aaron Smith, whom I immediately recognised by his voice, though his face was blackened. This man, the moment he set his foot on board, gave directions that a sentry should be placed on each hatchway, and that no one should be permitted to pass up or down. All orders which he subsequently gave were strictly attended to by the pirate crew. He commenced to bully and blackguard myself, even before he came out of the boat, for not heaving-to when he first fired. Somewhat irritated at this, I asked him who he was that I should obey him? His reply was, "You will soon find who I am." I then called him by name, but he denied his name, and said he had never seen me. Shortly after this, I was ordered by the said Smith to take my ship's papers and crew, and to accompany him on board the piratical vessel, then a short distance off, and in chase of the brig "Victoria," afterwards captured also. In passing between the two vessels we were, as near as I can remember, about twenty minutes in the boat, with no other of the pirate crew but himself with us, and we were at such a distance from both vessels that it was impossible our conversation could be overheard from either. Then, I think, was the time when he should have opened his mind, if he had been acting under compulsion, as he afterwards stated in his defence; but he never uttered a word on the subject. I steered the boat, and Smith sat beside me. On my remarking to him how often his schooner had changed her colours since I first saw her in the morning, and asking for an explanation, he said his vessel was a patriot man-of-war, under the Carthaginian flag, but that all colours were lawful in time of war. Not liking such questions, I suppose, he moved from me to the bow of the boat. When we got alongside the schooner, I observed the deck crowded with armed men of the most ferocious aspect, sharpening their long knives, and looking at us as if they were impatiently waiting to cut our throats. On my stepping on board, a brute (whom I afterwards found to be the chief) made an immediate attack on me with a drawn sword. I parried his blow with the tin-box containing the ship's papers, till I disarmed him. During the scuffle I received several wounds, not very serious. I was then put down the hold and kept in confinement; then commenced a series of cruelties, the bare recital of which, even at the distance of twenty-eight years, makes my blood run cold. Amongst other arts practised to make me confess to the possession of property which I had not in reality, I was tied to the windlass of my own vessel, and, after witnessing the loading of three muskets, my eyes were bandaged, and the pieces discharged close to my head, which left me in doubt for a moment whether I was dead or alive; suffice it to say, that after suffering a great deal more than I can relate here, I was suffered to depart with my vessel, and the captain and crew of the "Victoria," after being plundered of clothes, stores, &c.

A full and detailed statement of the capture of those vessels, and of all that occurred to myself, will be found in the evidence given by me before the sitting magistrate at the Thames Police, in August, 1823, when Smith was committed to Newgate. He was tried at the Admiralty Session, held in December following, and acquitted on the first count of the indictment, viz., for piratically running away with the "Victoria;" and as the counsel for the Crown (for reasons best known to himself) abandoned the second count without calling a single witness, he was acquitted on that also; so that I had not an opportunity of saying one word relative to the capture of the "Industry," or the brutal and cruel treatment which I had experienced.

Mr. Daniel Bost, a surgeon, cousin to Captain Smith, deposed that he remembered the trial in 1823, at the Admiralty Sessions, Old Bailey. "The defendant, Captain William Cook, was cross-examined. Witness remembered the defendant admitting that the captain of the pirate vessel presented a pistol at him on one occasion; and he believed that he should have been shot had not Smith pushed the captain's arm aside. He also stated that he and his men assisted in rowing the pirate's vessel to chase and take the ship "Victoria," and that if they had not done so, the pirates would have cut them to pieces, and put them to death in the most cruel manner. Captain Cook admitted that he was obliged to assist in loading the guns of the pirates, and being asked why he did so, he said he was afraid to refuse. He also stated that the pirates tied him up to a beam, and placed gunpowder round him, and that he believed that they had done the same to Smith, as the skin was off his legs. Witness gave evidence on the trial, and stated that he had seen his legs, which appeared scathed by gunpowder."

Mr. James Bartley, watch and chronometer maker, living in the Commercial-road, knew Captain Smith in 1822, and was present at the trial at the

Old Bailey. The account given by the witness Bost of that trial was in substance correct.

Mr. Serjeant Shee addressed the jury for the defendant. He said that an advocate in a case which was full of difficulties was much encouraged by the assurance that his client was an honourable man. His client was the Captain Cook who twenty-six years ago, when in command of the "Cambria," saved the lives of 577 of his fellow-countrymen when the "Kent," an East Indiaman, was on fire in the midst of an awful storm in the Bay of Biscay. Since that time he was employed by Government to treat with the African princes at the Niger with regard to the suppression of the slave-trade. At the present time he was honourably employed as agent for the Scottish Equitable Assurance Society. The statements made in the letter published in the *Times* were extorted from him by the audacity of the bold, bad man who had brought the present case into court. The learned serjeant read the letters of Mr. Garbett to Mr. Cobden, in which it was stated that Captain Smith had some years before published an account of his life on board the pirate vessel, in which he had clearly shown that what Captain Cook had stated at the trial in 1823 was untrue, and that he (Cook) had never had the manliness to answer it or to defend himself. In those letters he made a distinct charge against Captain Cook; the first letter was published in the *Morning Post* in the ordinary way, and then in the *Times*, and Captain Cook found, after a lapse of thirty years, the charge had been brought against him that he had stated what was untrue on his oath. After this had been printed in the *Times*, it would not have been proper for him to have remained silent. He (Mr. Serjeant Shee) would undertake to prove that all Captain Cook had stated in his letter was the truth. If Captain Smith wanted the whole truth to be known with respect to the circumstances under which he was acquitted in 1823, his better way to vindicate his character would have been to have brought an action against the *Times*, when Cook might have appeared as a witness, and would have been cross examined. Captain Smith had published a narrative concerning his connexion with the pirates, and he (Mr. Serjeant Shee) would undertake to prove that the whole of that narrative was a tissue of falsehoods interlarded with a few unavoidable facts. The learned Serjeant here read the deposition of a Dutchman named Mulinaire, who had been mate on board the "Prévoyante," and was taken by the pirates, and who said that Smith had voluntarily gone in the boat and taken possession of the "Industry," and brought back Captain Cook. Captain Smith had also had many opportunities of escaping from the pirates, if he had so desired, as he had frequently gone on shore on the island of Cuba, and visited a magistrate's daughter there. Smith, it appeared, had been allowed to wear arms by the pirates. The account which Smith gave of his escape was that, during the illness of the captain and the intoxication of most of the crew, he got into a fisherman's skiff, and steered for the Havannah. For two days he was alone on the ocean, and at last succeeded in reaching the Havannah, where he engaged as a mate on a homeward-bound vessel, having been first arrested as a pirate. From the book it appeared that Smith was never at any time disabled by the blowing up with gunpowder to which he said he had been subjected. Handbills had been circulated in all parts of England and on the continent for anyone who had been on board the "Industry," the "Victoria," or the "Prévoyante." Two Englishmen had answered to that call. The captain of the pirates had died on the 9th of August, 1822, and no other captain had been known on board the ship afterwards but Smith. The learned serjeant concluded a very long and able address by saying that there were thousands of men who would rather sacrifice their lives than commit acts of unparalleled atrocity, and sacrifice the lives of their fellow-creatures to save their own.

John Lagus and George Lewis, seaman and carpenter on board the "Victoria," in 1822, and witnesses at the first trial, were examined and cross-examined. Lagus deposed that on board the captured ship nobody gave orders but Smith. The men who were with him obeyed him. The wounded man, Deane—wounded by Smith—was sent away from the wheel and witness steered the "Victoria" in his place by Smith's orders. The steward prepared dinner for Smith and his men. The "Victoria" was becalmed; and two Dutchmen came on board, and they had no arms but knives or cutlasses. Smith told witness to steer after the schooner. Witness did not steer to Smith's liking, and he therefore fired a pistol at him, which did not hit witness. Smith was three or four yards off when he fired. Smith had said if witness did not steer properly he would shoot him like a crow. Smith said witness had "fouled" the ropes of the wheel on purpose, and drew his cutlass and said he would run witness through. One of his own men stopped him and said, "Don't be so cruel, the man can't steer the ship, because the ropes of the wheel are fouled." Lewis said that at the time of the capture, there was an American brig about twenty minutes sail from the "Victoria," towards which Smith might have sailed, and thus escaped himself, and have saved the "Victoria." The pirate schooner at that time was two miles off.

Lord Campbell summed up. He said the case was entirely one for the jury. He did not agree in the remark made by Mr. Serjeant Shee, that the plaintiff ought to have sued the *Times* newspaper, because the defendant had made himself responsible for the letter which he had published. Captain Smith had been tried in 1823, when Lord Gifford, the Master of the Rolls, was then Attorney-General. He had

been acquitted by the jury; and the Attorney-General had very properly not pressed the other charge against him on that occasion, as he had been acquitted on the first charge of piracy. He was tried again in 1829, for piratically boarding the "Prévoyante." He was tried before the late Lord Chief Justice, than whom a more amiable, honourable, and able judge never existed. On that occasion the jury stopped the case; and Mr. Smith, having been twice acquitted, must be taken to be free from all imputation. With respect to the time which had elapsed since these proceedings had taken place, it had been beautifully observed by Lord Plunkett, who was an honour to his country (Ireland), that Time, with respect to certain transactions, was represented by his scythe and his hour-glass. With his scythe he cut down the evidence of transactions, whilst with his hour-glass he fixed the time within which they were brought forward. In the present case the defendant, by his pleas, distinctly charged the plaintiff with piracy and murder. If the plaintiff had not escaped from the pirates when he could have done so, then the defendant was entitled to their verdict. There was no proof that the captain of the pirate vessel had died on the 7th of August, 1822, or that Smith ever was the captain of the pirate. His lordship was about to read the evidence, when the jury intimated that it was unnecessary for him to do so.

The jury then retired, and after an absence of about half an hour returned into court with a verdict for the plaintiff—Damages, £10.

THE CHARGE OF CRUELTY AGAINST A BARRISTER.—On Friday, Mr. Sloane was again brought up, charged with ill-treating his servant, Jane Willbred. Mrs. Sloane was unable to attend, being confined to her room by an accident. Dr. Heale, of the Royal Free Hospital, stated that the poor girl's weight was under sixty pounds—it should be, from her height, about six or seven stone, of fourteen pounds. The master of the union at Edmonton deposed, that a year and a half ago, Mrs. Sloane chose the girl because she was one of the healthiest in the establishment; and because, having no friends, she could "bring her up in her own ways." The case was remanded for a week.

BILL FORGERIES.—At the Liverpool Nisi Prius sittings, William Threlfall pleaded "Guilty" to the charge of uttering a forged bill of exchange. His lordship (Mr. Justice Talfourd), in giving judgment, said that, from the depositions, which he had read carefully over, there appeared to be abundant proof that the prisoner had been the fabricator of an extensive system of fraud and forgery; and it further appeared that when taken into custody there were found in his possession ample materials for carrying out the gigantic system of fraud which he had commenced. The sentence was, that the prisoner be transported for the term of fifteen years.

MR. GEORGE HUDSON AND THE "WEEKLY CHRONICLE."—In reference to a statement made lately in the Bankruptcy Court, by Mr. J. H. Doyle, one of the proprietors of the *Weekly Chronicle*, to the effect that Mr. G. Hudson had attempted to bribe the conductors of that journal into the publication of "whitewashing" articles, Mr. Russell, the other proprietor, has addressed a letter to the *Times*, utterly and unequivocally denying that he has ever "sought for, accepted, offered, or been offered, any remuneration, reward, or favour of any kind whatsoever, for the insertion of any article, past or prospectively, having reference to Mr. George Hudson." In Wednesday's *Times* a letter appears from Mr. Doyle, reiterating his former statements, and detailing very circumstantially the facts of the alleged attempted bribery. An article in praise of Mr. Hudson, and written by Mr. Digby Seymour, barrister, and son-in-law to Mr. Hudson's solicitor, was, he says, brought to him for publication by Mr. Russell, who stated that £50, then £75, and ultimately £100, would be paid for its insertion, and said, as a reason for not "paying down" the cash, that Mr. Seymour had left town that evening. Mr. Doyle mentions other circumstances bearing out his former statement, and names two other gentlemen connected with the paper, who, he says, are fully cognisant of the nature of Mr. Russell's proposal to publish the articles in question. Mr. Seymour, writing to the *Times* on Thursday, declares that he never, by act, word, or suggestion, held out any hope, or led Mr. Russell to expect, or authorized him to offer, any consideration or reward, pecuniary or otherwise, for the insertion of any article having reference to Mr. Hudson, or any one else, in the columns of the *Weekly Chronicle*. Mr. Seymour then says:—"That I wrote a short notice of Mr. Hudson's evidence at York, which appeared in that newspaper on the 16th of September, is true. I wrote it at the instance and request of Mr. Russell, and, as I then believed, with the entire sanction and concurrence of his partner, Mr. Doyle. That I asked Mr. Russell to direct Mr. Dillon, the publisher, to forward 200 copies of the paper containing my article to the addresses mentioned in Mr. Doyle's letter, is equally true. That I wrote a second article, concluding and in completion of the former (but not a 'panegyric on Mr. Hudson,' and merely a review of his evidence), is also true—but I did no more. This is the head and front of my offending! I never suggested—I never offered a bribe. The idea never crossed my mind. It is true that the second article did not appear, but I myself insisted on its being restored to me, and destroyed it with my own hands rather than accede to the terms upon which it was offered to be inserted—an offer which did not come from Mr. Robert W. Russell."

LITERATURE.

THE LITERATURE OF "THE PRESENT CRISIS."

"THEY come, they come—and still they come!" Pamphlets, good reader; and their burden this—the Pope, the Pope, and still the Pope! May you, gracious friends of ours, never have to look through such an appalling heap of pamphlets as has loaded our table the past week; and has today exhausted almost all our patience, albeit our equanimity is of proved endurance, and accustomed to be pamphlet-tried. Their enumeration would take a good part of a couple of columns: their very titles would take away the reader's breath. Yet, inasmuch as we thoroughly dissent from the prevailing opinion respecting "the present crisis," we have been rigidly conscientious in the examination of these publications; and we hasten to report progress, anxious—as they have not given us very great satisfaction—"to illiterate them quite from our memory," as Mrs. Malaprop saith.

We begin with those tracts, essays, sermons, &c., which relate to the generally admitted origination and encouragement of this "Papal aggression"—the Romanizing tendencies of the Church of England. *Romish Sacraments, and the Confessional, as now taught and practised in the English Church* (Rivingtons), is the title of two sermons by the Rev. H. HUGHES, M.A., of All-Saints, St. Pancras: they contain the out-spoken and truthful sentiments of a devoted Churchman, who opposes the views of the Lord's Supper taught by Puseyites, and the introduction of the Confessional and Penance into the Episcopal Church. *Sacramental Religion subversive of Vital Christianity* (Lewis), by the Rev. W. BROCK, is a yet more important and far-reaching discussion of the same general topic: it contains two sermons, on Baptismal Regeneration, and the Real Presence in the Lord's Supper. They are powerfully-reasoned defences of Scripture truth, and vigorous refutations of Tractarian heresies. Referring to the Papal bull, the author says,—"The Premier's omissions, and the Bishop's [of London] avowals, are significant indications that Sacramental Religion is not done with yet." *A Few Thoughts on the Doctrine of Regeneration* (Seeleys), by WILLIAM SNELL, curate of Fleet, is a weak defence of an evangelical interpretation of the Baptismal Services; which, he says, "declare the child's regeneration hypothetically." The writer quotes with approbation, for the sake of its "important sanction" and "spirit of love," the following rather queer anecdote, which has to us another moral than his own:—

"A clergyman of known talent and devotedness, writing to the author of an interesting memoir of the late apostolic Archbishop of Tuam, Dr. Trench (reviewed in the *Christian Observer* for November, 1845), speaks of his going to him for Ordination. The sentiments of this gentleman on the subject of regeneration by baptism were so little satisfactory to the Archdeacon that, on the Sunday morning, when the candidates met, preparatory to the Ordination Service, the Archdeacon informed him that he was a rank Dissenter; that he could not on any account be recommended for Ordination; and that he was instantly to leave the vestry. 'My first impulse,' says this gentleman, 'was to leave the church and return to my hotel; but on reflection I thought this was a merciful interposition of Providence, and that it all happened to prevent my thrusting myself into an office to which I was not called by God, and for which I was by no means suited. Solacing myself with these reflections, I went up to the gallery, and there seated myself during prayers. At the conclusion of the Litany the sexton came up, and seemed to be eagerly engaged in looking for some one. On catching my eye he asked if I were Mr. ———. And on my answering Yes, he told me that the Archbishop wished to speak to me, with all haste, down stairs. I accordingly followed him down, and met his Grace at the cathedral door. When we came into the open porch he said to me, with tears in his eyes, 'My young friend, it grieves me sorely to see your prospects thus blighted; we have only a few minutes to spare, but I feel it my duty to ask you the nature of your objections, and to remove them if I can.' I instantly answered, 'May it please your Grace, I cannot, consistently with my opinions, teach that water baptism is, *ipso facto*, regeneration.' 'Is that your only objection?' replied his Grace; 'if so, I can at once set your mind to rest upon that head. I do not hold water baptism to be regeneration any more than yourself; but you must recollect, my young friend,' added the Archbishop, 'that the venerable compilers of our Liturgy could never compose a service for the unconverted. The language of the Baptismal Service is not, then, positive and absolute, but the language of charity, hope, and faith; and as such you are bound to receive and use it. Is this explanation satisfactory?' 'Yes, your Grace,' I replied, 'perfectly so.' 'Then,' said the good man, his face beaming with benevolence, 'run into the vestry, put on your surplice, and join the others to be ordained.'"

A very different book from the preceding is *An Appeal to the Original Text of Scripture, with reference to the Doctrine of Baptismal Regeneration* (Seeleys), by THOMAS MONCK MASON, B.A.;—it is a learned and acute argument, dealing with the subject more thoroughly and convincingly than any recent work with which we are acquainted. It shows, by an examination of all the passages, successively, which have been claimed in support of the doctrine in question, that there is no evidence whatever in the Scripture, by which the assumption of a spiritual regeneration through the

intervention of the baptismal rite, can be sustained: and more, it adduces, with clearness and precision, the positive evidences of the fallacy of such a view. Many of Mr. Mason's criticisms are exceedingly valuable, and form a generally important contribution to the interpretation of the Scriptures; while for the baptismal controversy in particular, his work is a repertory of arms and armour. *A Letter to the Viscount Fielding on the Grounds of his Secession to the Church of Rome* (Seeleys), by the Rev. JOSEPH ASKEW, M.A., is a pungent rebuke and answer to his lordship's published explanations. Many other productions of less merit are before us, having reference to the monstrously absurd and wicked perversions which the Church of England has lately seemed agreed to defend. Some of them deserve mention, but we cannot give this class of the "crisis" literature further space.

The publications next to be noticed, "*pronounced*" variously on the Pope and Cardinal, and on the agitation their doings have created. First of all, we have a Unitarian utterance on the matter, in the shape of a sermon—*The Present Religious Crisis considered*, by JOHN BOUCHER (Whitfield); which deprecates "a frivolous dispute concerning titles;" and further says:—

"If Rome may place her servants in this kingdom,—and this not even the fiercest bigotry would question,—I presume she may name them as she will. Hitherto, and with impunity, she has styled them vicars; and now that, for some purpose, probably of no interest to any but herself, she has styled them bishops, overseers,—while she neither gives them, nor attempts to give them, a moiety of temporal power,—while she neither requests nor claims a portion of the property which was once her own,—while she neither interferes, nor, as far as we can see, seeks to interfere, with our domestic institutions or foreign relations,—it would evince a childish petulance, an unseemly irritability, to quarrel with a mere cognomen. . . . We will not be a consenting party to any struggle whose origin is not more respectable than episcopal jealousy."

Yet the author is very anti-Romanist—thinks this Popish move of importance, and would have it quicken "a deep religious feeling," and "give impulse to the diffusion of education." We cannot, however, forbear to rebuke him for the false and conceited boast that Unitarians "are the only organized community who can advocate religious freedom, perfect and universal religious freedom, with an unrestricted argument and a clear conscience." We refer with much pleasure to the tract entitled *Dissent and the Papal Bull, No Intolerance: a Response to the cry of "No Popery,"* by Rev. NEWMAN HALL, of Hull: it takes the side which seems to us the right side; is pithy, pointed, dignified, and manly: we hope it will be extensively read. Similar in its character, and in the views advocated, is a sermon by the Rev. W. YOUNG, of Beverley—*The Papal Bull; and the Duties of Protestants in relation to it*; from which we quote a few sentences:—

"While regarding it [the bull] as arrogant and presumptuous, as ill-timed and impolitic, we have said, that we cannot regard it as necessarily calculated to injure the cause of the Protestant religion: it contains no new argument for Popery, nor does it destroy any old argument against it: it confers no legal power on the agents of Rome, which they do not already possess, and it puts forth no claim for them, which they have not before arrogated to themselves. We cannot conceive how the creation of Roman Catholic Bishops, without endowments or political status, can strengthen Popery or weaken Protestantism; and if we are indignant at the arrogance of the claims which the bull sets forth, yet we have thus only the broad and undisguised avowal of what has ever been the acknowledged doctrine of the Papacy."

The author further deprecates the imposition of civil penalties, and the having recourse to fresh legislative enactments against the aggressions of Popery, and adds—

"It comes to this:—we ought to use argument, persuasion; not clamour, force; we must discourage all attempts to excite party feeling; and believe that true religion and real liberty are not advanced by 'street-mummeries' and 'effigy-burnings.' We must be on our guard. In the blindness of our Protestant zeal, and fear of Rome, let us not, contrary to our principles, acknowledge the supremacy of the Queen in spiritual matters. . . . Let us remember, that the Queen has no more scriptural right to appoint bishops than the Pope."

[We are compelled to omit several other notices which are in type. They shall appear next week.]

[Advertisement.]—HALSE'S PORTABLE GALVANIC APPARATUS.—(From the *West-cyan* of March 10).—"That Mr. Halse stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known: but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanize himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to anything of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanized by an apparatus constructed on the best principles; for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Halse's machines, yet the effects afterwards produced are vastly different the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Halse particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Halse's residence is at 22, Brunswick-square."

BIRTHS.

December 8, prematurely, Mrs. H. M. BEALBY, of a daughter, still-born.
December 14, Mrs. JAMES COOMBS, High-street, Bedford, of a son.

MARRIAGE.

December 12, in the Wesleyan Methodist Association Tabernacle, Appleby, by Mr. M. Miller, the Rev. EDWIN WRIGHT, Wesleyan Methodist Association minister, Sunderland, to Miss MARGARET CROSBY, second daughter of James Crosby, Esq., of Kirkby-Thore, Westmoreland.

DEATHS.

December 6, SARAH CHRISTINA, the beloved wife of Mr. R. KEMP, of Leeds.
December 8, at Bristol, aged 34, Mr. ROBERT NORRIS.
December 11, of dropsy of the brain, after three weeks' illness, aged 6 years and 10 months, JULIANA EMMA, the beloved daughter of the Rev. R. BLESSLEY, of Folkestone.
December 11, deeply regretted, JOHN BARROW, Esq., banker, of Loughborough Fields-house, Loughborough, and father-in-law of the Rev. J. Cooper, of Ross. He was for many years a respectable member of the Baptist church, Loughborough. His life was useful, and his death peace.
December 12, at his house, in Hyde Park-square, GEORGE SPENCE, Esq., one of her Majesty's Counsel, and a Bench of the Inner Temple.
December 12, aged 11 years and 6 months, MARY ANN, the youngest daughter of Mr. O. H. WILLIAMS, 269, Chapel-street, Salford, Manchester, late of Ellesmere, Shropshire; who departed this life leaving a glorious testimony to the friends and surviving family.
December 12, at King-street, Portsea, in the 80th year of her age, ELIZABETH, widow and relict of the late Rev. J. GRIFFIN, of that place.

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

[CITY, TUESDAY EVENING.]

Business in the Stock Market has been very active since our last. Nothing of a political character has taken place to create uneasiness, and this, with the closing of the Transfer books, has induced many parties to invest. The number, therefore, of transactions during the week has been very great, although the whole sum invested does not amount to more than one party, has occasionally bought or sold. It is generally expected that, from the present time to January, prices will go on gradually increasing, and arrive at a climax soon after the payment of the January dividends. The Unfunded Debt remains steady.

	Wed.	Thurs.	Friday.	Sat.	Mon.	Tues.
3 per Ct. Cons.	98 1/4	98 1/4	98 1/4	98 1/4	97 1/4	97 1/4
Cons. for Acct.	98 1/4	98 1/4	97 1/4	96 1/4	97 1/4	96 1/4
3 per Ct. Red.	97 1/4	97 1/4	97 1/4	97 1/4	97 1/4	97 1/4
New 3 1/2 per Ct.	98 1/4	99 1/4	99 1/4	98 1/4	99 1/4	99 1/4
Annuities...	26 1/4	26 1/4	26 1/4	26 1/4	26 1/4	26 1/4
India Stock ..	21 1/4	21 1/4	21 1/4	21 1/4	21 1/4	21 1/4
Bank Stock ..	67 pm.	67 pm.	67 pm.	67 pm.	67 pm.	67 pm.
Exchq. Bills..	85 pm.	85 pm.	85 pm.	85 pm.	85 pm.	85 pm.
India Bonds ..	7 13-16	7 13-16	7 13-16	7 13-16	7 13-16	7 13-16
Long Annuity.	7 13-16	7 13-16	7 13-16	7 13-16	7 13-16	7 13-16

Foreign securities have also been very active. Dutch Stock has advanced one per cent. taking the highest and lowest rates, good purchases having been made at Amsterdam. Spanish Stock has been looking up, and Peruvian is once again in request, after having been for some time neglected. Mexican Bonds, however, have eclipsed the rest, in consequence, we are told, of the important information having been received that the Senate had passed the law for the arrangement of the Foreign Debt, giving 2,500,000 dollars of the American Indemnity Money, in part satisfaction of the arrears of interest. It is provided that the interest of the debt shall be definitively reduced to 3 per cent., that 2,500,000 dollars of the Indemnity money shall be given, and that to secure payment of the interest 25 per cent. of the entire import duties, and 75 of the export duties of the Pacific shall be given, and with 5 per cent. of those of the Gulf, and other revenues when these accounts are insufficient. A rise, therefore, of from 3 to 4 per cent. has taken place in this security, and a further advance is anticipated. The following are the present quotations:—Belgian Bonds, Four-and-a-Half per Cent. 89 1/4; Buenos Ayres Bonds, Six per Cent., 53; Danish Bonds, Five per Cent., 101; Ecuador Bonds, 3 1/2; Mexican Bonds, 1846, 36 1/4 5 1/4 6 1/4; Peruvian Bonds, Four-and-a-Half per Cent., 81 1/4; Portuguese Bonds, Four per Cent., 34 1/2; Russian Bonds, 1822, Five per Cent., 108 1/4 9; Spanish Bonds, Five per Cent., Div. from Nov. 1840, 18 1/4; Ditto, Three per Cent. 40 1/4; Venezuela, Deferred, 11 1/4; Dutch Two-and-a-Half per Cent., 58 1/4.

We observe in the *Times* of this morning, an announcement from its Vienna correspondent, that "one of the first results which the Austrian Government are likely to seek from the late pacific arrangement will be the raising of a new loan of large amount to restore the finances of the country from their state of utter disorder. At the same time the opinion is expressed that under the existing irresponsible management of public affairs, the attempt will wholly fail." We can only say we hope it will. It is time that the loan system had failed, and that governments had learnt the lesson that when they go to war, the people of other countries will refuse to "honour its bills" upon their credit.

The Railway Market is in the course of a rapid upward movement. Nearly every line has improved since our last. The traffic returns continue to be favourable, and now that Christmas is at our doors, there can be no fear of a retrograde movement for some weeks. Mr. George Hudson has been paying frequent visits to the city during the week—no augury of good.

THE GAZETTE.

Friday, Dec. 13.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 7th day of Dec., 1850.

ISSUE DEPARTMENT.

Notes issued	£29,348,915	Government Debt ..	£11,015,100
		Other Securities ..	£2,984,900
		Gold Coin & Bullion ..	£15,303,248
		Silver Bullion	£45,667
	£29,348,915		£29,348,915

BANKING DEPARTMENT.

Proprietors' Capital ..	£14,553,000	Government Securities ..	£14,228,901
Reserve	£3,092,924	Dead Weight Annuity ..	£12,722,488
Public Deposits (including Exchequer, Savings Banks, Commissioners of National Debt, and Dividend Accounts)	£9,775,399	Notes	£10,642,205
Other Deposits	£9,511,556	Gold and Silver Coin ..	£693,283
Seven-day and other Bills	£1,253,988		
	£38,186,877		£38,186,877

Dated the 13th day of Dec., 1850.

M. MARSHALL, Chief Cashier.

The following buildings are certified as places duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

Wesleyan Chapel, Wolsanton, Staffordshire.

N.Y. JOSEPH, Park-road, Old Kent-road, machinist.

BANKRUPT.

EAST, HENRY MATTHEW, Mark-lane, stationer, December 23, (instead of the 30th inst., as advertised in the *London Gazette* of the 3rd inst.), January 15: solicitor, Mr. Richardson, Moor-gate-street.

INGAMKILLS, SAUL, March, Cambridgeshire, machinist, December 24, January 15: solicitors, Messrs. Meredith, Reeve, and Co., New-square, Lincoln's-inn; and Messrs. Barley, Wile, and Dawson, March.

BERNARD, SIMON, Warwick-street, Regent-street, embroderer, December 20, January 24: solicitors, Messrs. Reed, Langford, and Marsden, Friday-street, Cheapside.

GRINDEL, CHRISTOPHER, and GRACE, JAMES, Jermyn-street, St. James's, licensed victuallers, December 21, January 23: solicitor, Mr. Shatlock, Coleman-street.

JOHNSTONE, GEORGE, Newbury, Berkshire, publican, December 21, February 8: solicitors, Messrs. Lawrence and Pies, Old Jewry-chambers; and Mr. Bunney, Newbury.

LETTIS, JAMES, Leamington Priory, Warwickshire, miller, December 31, January 20: solicitor, Mr. Wellington, Leamington.

COUSINS, WILLIAM, Wolverhampton, coachbuilder, December 31, January 16: solicitors, Mr. Stuart, Wolverhampton; and Messrs. Motteram, Knight, and Emmet, Birmingham.

ROBERTS, GILES, Tyldesley, Lancashire, victualler, December 31, January 21: solicitors, Messrs. Richardson and Marsland, Bolton.

SCOTCH SEQUESTRATIONS.

WYLLIE, D., Methven, Perthshire, farmer, December 18, January 8.

FRASER, L., Inverness, coachbuilder, December 20, January 10.

DIVIDENDS.

W. J. Bebell, Gloucester, ship-builder, second div. of 4s. together with the first div. of 10s., upon new profits; any Wednesday, at Mr. Miller's, Bristol—A. Dickson, Narberth, Pembroke-shire, grocer, second div. of 2s. 8d., together with the first div. of 6s. 8s., upon new profits; any Wednesday, at Mr. Miller's, Bristol—S. Staniford, Plymouth, innkeeper, first and final div. of 7s. 9d.; any Tuesday or Friday after December 17, at Mr. Herniman's, Exeter—W. Varnam, Istock, Leicester-shire, draper, second div. of 9s.; any Thursday, at Mr. Christie's, Birmingham—J. and J. Burt, Manchester, and W. T. Watson, Leeds, commission agents, second div. of 9d., and 1s. 0d., on new profits; December 24, and any subsequent Tuesday, at Mr. Fraser's, Manchester—T. T. Cooke, Manchester, bill-vender, final div. of 4d. and 13-16ths of a penny; December 17, and any subsequent Tuesday, at Mr. Pott's, Manchester—T. Bamford, Rochdale, woollen-manufacturer, final div. of 2d. and 13-16ths of one penny; December 17, and any subsequent Tuesday, at Mr. Pott's, Manchester—E. Litchfield, Ipswich, upholsterer, first div. of 2s.; on Saturday next, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—H. Thompson, Portpool-lane, Gray's-inn-lane, common brewer, second and final div. of 15s. 6d.; on Saturday next, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—J. Gerard, Carnarvon, surveyor of taxes, fourth div. of 1s. 7d.; any Thursday, at Mr. Cazenove's, Liverpool—J. King, Liverpool, licensed victualler, first div. of 3s.; any Thursday, at Mr. Cazenove's, Liverpool—T. Smith, Liverpool, cheesemonger, first div. of 2s.; any Thursday, at Mr. Cazenove's, Liverpool—H. Green, Liverpool, ironmonger, second div. of 1s., and first div. of 4s. upon new profits, any Thursday, at Mr. Cazenove's, Liverpool—H. Hollis, Liverpool, tea-dealer, third div. of 4d., and first and second div. of 2s. 2d. on new profits; any Thursday, at Mr. Cazenove's, Liverpool—G. Weiss, Liverpool, music-seller, third div. of 2d., and first and second div. of 2s. 6d. on new profits; any Thursday, at Mr. Cazenove's, Liverpool.

Tuesday, December 17.

The following buildings are certified as places duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

Independent Meeting-house, Whalley, Lancashire.

Albion Chapel, Leeds, Yorkshire.

BANKRUPT.

BONNY, GEORGE, Windmill-street, Gravesend, licensed victualler, December 28, February 8: solicitors, Messrs. Martineau and Read, Raymond's-buildings, Chancery-lane.

LEA, GEORGE, Upper Belgrave-place, Finsbury, and Nunhead-lane, Peckham Rye, coal merchant, January 3 and 28: solicitors, Messrs. McLeod and Stenning, London-street, Fenchurch-street.

MAY, GEORGE, Curator-street, Chancery-lane, builder, Dec. 27, Jan. 31: solicitors, Messrs. Norton and Son, New-street, Bishopsgate.

PULLIN, JOHN, Powis-place, Great Ormond-street, December 31, January 21: solicitor, Mr. Barham, Essex-street, Strand.

MOYER, SAMUEL, Old-street, St. Luke's, linen-draper, December 21, February 8: solicitors, Messrs. Reid, Langford, and Marsden, Friday-street, Cheapside.

MATTHEWS, THOMAS, Kenilworth, licensed victualler, January 6, February 3: solicitors, Messrs. Motteram, Knight, and Emmet, Birmingham.

STEAL, GEORGE, Durham, grocer, December 31, January 24: solicitors, Messrs. Maples, Maples, and Pearse, Frederick's-place, Old Jewry, and Messrs. Wright, Sunderland.

SCOTCH SEQUESTRATION.

BOGLE, J., Uigle, Kintyre, Argyleshire, farmer, December 23, January 16.

DIVIDENDS.

J. Robinson, Ripon, surgeon, first div. of 2s., on any day on or after Dec. 17, at Mr. Young, Leeds—J. Eastwood, Fanley Tias, manufacturer, first div. of 1s. 2d., on any day on or after Dec. 11, at Mr. Young's, Leeds—T. Broadbent, Halifax, draper, first div. of 5s., Dec. 19, or any subsequent Thursday, at Mr. Freewan's, Leeds—C. Penfold, Arundel, ironmonger,

first div. of 7s. 6d., December 21, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—S. W. Rickman, Halesham, Sussex, innkeeper, first div. of 11d., any Wednesday, at Mr. Whitmore's, Basinghall-street—G. Thernlow, High-street, Poplar, grocer—first dividend of 9d., any Wednesday, at Mr. Whitmore's, Basinghall-street—T. Blenkorn, Chancery-lane, law stationer, third div. of 1d.; at Mr. Stansfeld's, Basinghall-street, December 19, and three subsequent Thursdays—W. Stiles, Lisle-street, Leicester-square, cooper-smith, second div. of 1s. 5d.; at Mr. Stansfeld's, Basinghall-street, December 19, and three subsequent Thursdays—M. Marentle, King William-street, merchant, third div. of 3s. 0d.; at Mr. Stansfeld's, Basinghall-street, December 19, and three subsequent Thursdays—F. and C. Sanders, Derby, corn merchants, first div. of 10d. on the joint estate, first div. of 8s. 6d. on the separate estate of F. Sanders, and first div. of 1s. 8d. on the separate estate of C. Sanders; at Mr. Bittleston's, Nottingham, December 21, or any alternate Saturday—G. Ellma, Droitwich, Worcestershire, salt manufacturer, second div. of 3d.; at Mr. Christie's, Birmingham, any Thursday.

MARKETS.

MARK LANE, MONDAY, Dec. 16.

We had a good show of samples of Wheat from the neighbouring counties this morning, and their condition being indifferent, the sale was slow at last Monday's prices. In foreign Wheat little doing, and Flour dull, and 1s. per sack and barrel lower. Grinding Barley dull and 1s. cheaper; but fine malting qualities fully as dear. Beans went off slowly at 1s. reduction, and in Peas little doing. The supply of Oats continues to be short, and good fresh Corn sold pretty readily at our last quotations. Linseed Cakes in good demand. Cloverseed hitherto attracts little attention.

WHEAT	BARLEY	OATS	RYE	BEANS	PEAS
40s. 2d.	24 7	17 4	24 4	28 9	29 0
40s. 2d.	24 7	17 4	24 4	28 9	29 0

BUTCHER'S MEAT, SMITHFIELD, Monday, Dec. 16.

Although the attendance of butchers from all quarters was numerous, the overwhelming nature of the Bullock supply, together with the unfavourable state of the weather for slaughtering, and the immense quantities of meat in Newgate and Leadenhall markets, produced a state of trade without parallel. From the opening of the market till nearly 8 o'clock scarcely any sales took place; and throughout the day the demand for all breeds of Beasts ruled exceedingly heavy, at unusually low prices. This must be obvious when we state that even the finest animals in the collection did not realise more, on the average, than 3s. 10d. per 8lbs. A few of the Aberdeen Scots might have produced 4s. per 8lbs.; but this must be considered as a very extreme point. At the close of the market there could not have been less than two thousand Beasts unsold. For the time of year the number of Sheep was good. Compared with that for Beasts the demand was steady; nevertheless it must be called very inactive, at last week's prices. The top prices for the best old Downs were 4s. to 4s. 2d. per 8lbs. There were about 60 Dorset Lambs in the market, in fair condition. We were very scantily supplied with both English and foreign Calves, in which very little was doing, at the late decline. The Pork trade ruled exceedingly heavy, and prices were with difficulty supported.

Price per stone of 8lbs. (sinking the offal).

Beef	3s. 6d. to 3s. 10d.	Veal	2s. 6d. to 3s. 6d.
Mutton	2 10 .. 4 2	Pork	2 8 .. 4 0
HEAD OF CATTLE AT SMITHFIELD.			
Beasts	3,043	Sheep	3,564
Monday	6,311	Calves	301
		Pigs	290

NEWGATE AND LEADENHALL MARKETS, Monday, Dec. 9.

PER 8 LBS. BY THE CARCASS.	PER 8 LBS. BY THE CARCASS.	PER 8 LBS. BY THE CARCASS.	PER 8 LBS. BY THE CARCASS.
Inferior Beef 2s. 0d. to 2s. 2d.	Int. Mutton 2s. 4d. to 2s. 8d.	Middleling do 2 4 .. 2 6	Mid. ditto 2 10 .. 3 4
Prime large 2 8 .. 2 10	Prime ditto 3 6 .. 3 8	Prime small 3 0 .. 3 4	Small ditto 2 6 .. 3 6
Large Pork 2 4 .. 3 6	Small Pork 3 8 .. 4 0		

PROVISIONS, LONDON, Monday.

There was no improvement in business last Monday. Irish Butter attracted very little attention; the sales were accordingly few and unimportant, and prices nominal. Foreign ruled dull; and the best Friesland declined 4s. to 6s. per cwt. Bacon: Irish and Hambro' singled sides were in less demand, and 1s. to 2s. per cwt. cheaper. Old American nearly cleared out of first hands. Hams: Small and of prime quality met ready buyers; other kinds scarcely wanted. Lard sold slowly.

ENGLISH BUTTER MARKET, Dec. 16.—Our trade is by no means active, although the best things are in request at late rates. Dorset, fine weekly, 94s. to 95s. per cwt.; do, middling, 70s. to 80s.; Devon, fresh made, —s. to —s.; Fresh, 9s. to 13s. per doz. lbs.

BREAD.—The prices of wheaten bread in the metropolis are from 7d. to 7½d.; of household ditto, 5d. to 6½d. per 4lbs. loaf.

HOPS, BOROUGH, Monday, Dec. 16.—The trifling amount of business doing in our market is at about last week's quotations: Mid and East Kent

POTATOES, SOUTHWARK, WATERSIDE, Dec. 16.—There have been but three or four cargoes arrived since our last week's report; but the supply by rail has been so unprecedented that we have no alteration to quote in prices. The following are this day's prices:—Yorkshire Regents, 80s. to 100s. per ton; Lincolnshire Shaws, —s. to —s.; Scotch, 65s. to 80s.; Fife, —s. to —s.; Rhinish Whites, —s. to —s.; French Whites, 70s. to 80s.; Wisbech and Cambridgeshire, 70s. to 90s.

SEEDS, LONDON, Monday.—Cloverseed was held with considerable firmness, and the turn was rather in favour of the buyer. In prices of Linseed and Rapeseed no change occurred. Mustard was very difficult of disposal. Canaryseed was in large supply, but the greater part was cleared off at a reduction of 1s. per qr.

BRITISH SEEDS.

Linseed (per qr.)	sowing 54s. to 56s.; crushing 40s. to 42s.
Linseed Cakes (per 1,000 of 3lbs. each)	£8 0s. to £9 0s.
Cow Grass (nominal)	—s. to —s.
Trefoil (per cwt.)	14s. to 18s.
Rapeseed (per last)	new £25 to £27; old £4 to £5
Ditto Cake (per ton)	£4 10s. to £5 15s.
Mustard (per bushel) white	6s. 0d. to 7s.; brown, 8s. to 10s.
Coriander (per cwt.)	16s. to 24s.
Canary (per quarter) new	45s. to 48s. fine 50s. to 52s.
Tares, Winter, per bush	4s. 3d. to 4s. 9d.; Spring, nominal
Caraway (per cwt.)	new 30s. to 32s.; fine, 33s.
Turnip, white (per bush)	—s. to —s.; do. Swedish, —s. to —s.
Cloverseed, nominal	

FOREIGN SEEDS, &c.

Clover, red (duty 5s. per cwt.) per cwt.	33s. to 50s.
Ditto, white (duty 5s. per cwt.) per cwt.	24s. to 42s.
Linseed (per qr.)	Baltic 38s. to 44s.; Odessa, 42s. to 46s.

HIDES, LEADENHALL.—Market hides, 50lb. to 64lb., 1½d. to 2½d. per lb.; ditto, 64lb. to 72lb., 2½d. to 3½d.; ditto, 72lb. to 80lb., 3½d. to 4½d.; ditto, 80lb. to 88lb., 4½d. to 5½d.; ditto, 88lb. to 96lb., 5½d. to 6½d.; ditto, 96lb. to 104lb., 6½d. to 7½d.; ditto, 104lb. to 112lb., 7½d. to 8½d.; Calf-skins, each, 2s. 0d. to 3s. 0d.; Horse hides, 6s. 0d. to 7s.

TALLOW, MONDAY, Dec. 16.—Since our last report the demand for Tallow on the spot has ruled steady at full prices, P.Y.C. being quoted to-day at 37s. to 37½d. per cwt. For forward delivery very little is doing. Town Tallow, 36s. 9d. to 37s. 3d. per cwt. net cash. Rough fat, 2s. 1d. per 5lbs.

PARTICULARS OF TALLOW.

	1846.	1847.	1848.	1849.	1850.
Stock this day ...	Casks. 25,493	Casks. 11,358	Casks. 36,176	Casks. 48,795	Casks. 56,152
Price of Y. C. ...	51s. 6d. to 51s. 6d.	46s. 9d. to 46s. 9d.	44s. 0d. to 44s. 0d.	38s. 6d. to 38s. 6d.	37s. 0d. to 37s. 0d.
Delivery last week	2,539	2,776	1,594	2,503	2,254
Do. from 1st June	51,581	51,282	50,653	52,701	51,738
Arrived last week	2,251	2,473	5,268	2,584	1,785
Do. from 1st June	66,434	57,541	83,298	76,023	82,246
Price of Town ...	53s. 0d.	49s. 6d.	45s. 0d.	42s. 0d.	39s. 6d.

WOOL, CITY, Monday, Dec. 16.—The imports of Wool into London last week were not large. They comprised 200 or 300 bales from Germany, the East Indies, &c., 400 or 500 from Turkey, and about 100 from France.

LIVERPOOL, December 14.—Scotch.—There has been rather more doing in Laid Highland, in some cases a shade under former rates. White Highland is in fair demand. There is still almost nothing doing in either crossed or Cheviot Laid Wool, and prices of these classes may be considered almost nominal.

	s. d.	s. d.
Laid Highland Wool, per 24lbs.	9 0 to 9 9	
White Highland do.	11 6 to 12 6	
Laid Crossed do., unwashed.	10 6 to 12 0	
Do., do., washed	11 6 to 13 0	
Laid Cheviot do., unwashed.	11 6 to 14 0	
Do., do., washed	14 6 to 18 6	
White Cheviot do.	24 0 to 28 0	
Import for the week	40 bags.	
Previously this year	12,593 bags.	

Foreign.—The sales in London having closed with some spirit, has induced the importers here to bring forward a small quantity for public sale on the 20th inst., consisting of about 1,600 bales East India, 200 Lisbon, 300 Oporto, 250 Egyptian, 200 Russian, 200 Turkey.

Imports for the week

Previously this year

HAY MARKETS, SATURDAY, Dec. 14.

	At per load of 36 trusses.	At per load of 36 trusses.	At per load of 36 trusses.
Meadow Hay ..	Smithfield. 48s. to 75s.	Cumberland. 46s. to 76s.	Whitechapel. 48s. to 75s.
Clover Hay	60s. to 80s.	60s. to 80s.	60s. to 80s.
Straw	21s. to 26s.	21s. to 27s.	21s. to 25s.

OILS.—Linseed, per cwt., —s. 0d. to 33s. 3d.; Rapeseed, English refined, 37s. 6d. to —s.; foreign, 38s. 6d.; Gallipoli, per ton, £44; Spanish, £42; Spermaceti £88 to £90, bagged £84; South Sea, £35 to £37 10s.; Seal, pale, £39 0s. to £— 0s.; do. coloured, £36; Cod, £40 to £—; Cocoa Nut, per ton, £38 to £40; Palm, £29 6.

COAL MARKET, Monday, Dec. 16.

Stewart's, 17s. 0d.; Hutton's, 16s. 0d.; Braddly's, 16s. 0d.; Keilor, 16s. 3d.; Richmond, 15s. 3d.; Eden, 15s. 6d.; Adelaide's, 16s. 3d.; R. Hutton, 16s. 6d.; Wylam, 15s.; Durham, 15s. 3d.; Tees, 17s. 0d.; Blumont, 16s. 0d. A heavy market at the rates of last Friday.

Fresh arrivals, 85; left from last day, 5. Total, 90.

ADVERTISEMENTS.

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"We have met with many cases of cure by this method of treatment, and heartily wish its extension."—*Church Magazine*.

"Thanks for your letter and its enclosure. It has entirely cured my wife."—*Rev. J. Eccott, Wimborne*.

CARPETS.—BRIGHT and CO.'S PATENT POWER-LOOM BRUSSELS CARPETS.—These goods are STRONGLY RECOMMENDED to the Trade and the Public on the following grounds. THEY ARE WOVEN BY STEAM POWER, and are therefore MORE FIRMLY made than can be the case with hand-woven goods. They have THE SAME GOOD QUALITY OF WORSTED THROUGHOUT, whereas, in the Common Brussels, the dark colours are generally made of an inferior worsted. THEY ARE PRINTED BY A PATENT PROCESS, and by patent machinery, and THE COLOURS ARE MORE DURABLE, and will stand more severe tests than those of any other description of Carpet.

The patent printing admits of AN ALMOST UNLIMITED VARIETY OF SHADES OR COLOURS; the Patterns are therefore more elaborate, as there is greater scope for design. They can be offered at a price ABOUT 20 PER CENT. BELOW THAT OF GOODS OF EQUAL QUALITY made in the ordinary mode. IN QUALITY, IN PATTERN, IN VARIETY OF COLOURS, and in price, the PATENT POWER-LOOM BRUSSELS CARPETS OFFER GREAT ADVANTAGES TO THE PUBLIC.

WHOLESALE, 20, SKINNER-STREET, SNOW-HILL, LONDON; 23, NEW BROWN-STREET, MANCHESTER.

BRIGHT'S SPLENDID PATENT TAPESTRY FOR CURTAINS, PORTIERES, &c.—LUCK, KENT, and CUMMING, No. 4, REGENT-STREET, opposite Howell and James, have a large variety of the above material. It hangs gracefully, and is most durable for the above purposes; the price extremely moderate. Also, a large Stock of the PATENT POWER LOOM CARPETS, colours warranted perfectly fast, and can be offered at 20 per cent. less than Brussels of the same quality. These Goods have been highly approved of by all who have purchased them.

BRUSSELS and other Carpeting, DAMASKS, CHINTZES, TURKEY CARPETS, FLOOR CLOTH, &c.

KEATING'S COUGH LOZENGES.

A Certain Remedy for disorders of the Pulmonary Organs.—In Difficulty of Breathing—in Redundancy of Phlegm—in Incipient Consumption (of which Cough is the most positive indication) they are of unerring efficacy. In Asthma, and in Winter Cough, they have never been known to fail.

KEATING'S COUGH LOZENGES are free from every deleterious ingredient; they may, therefore, be taken at all times, by the most delicate female and by the youngest child; while the Public Speaker and the Professional Singer will find them invaluable in allaying the hoarseness and irritation incidental to vocal exertion, and consequently a powerful auxiliary in the production of melodious enunciation.

Prepared and sold in Boxes, 1s. 1d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., No. 79, St. Paul's Church-yard, London; Retail, by all Druggists and Patent Medicine Vendors in the Kingdom.

N.B.—To prevent spurious imitations, please to observe that the words "KEATING'S COUGH LOZENGES" are engraved on the Government Stamp of each box.

RECENT AND IMPORTANT TESTIMONIALS.

St. Paul's Cathedral, Nov. 30, 1849.
Sir,—I have much pleasure in recommending your Lozenges to those who may be distressed with hoarseness. They have afforded me relief on several occasions when scarcely able to sing from the effects of Catarrh. I think they would be very useful to Clergymen, Barristers, and Public Orators.

I am, Sir, yours faithfully,

THOMAS FRANCIS,

Vicar Choral.

To Mr. Keating.

CURE OF ASTHMA OF SEVERAL YEARS' STANDING.
Cainscross, near Stroud, Gloucestershire.
March 20, 1850.

Sir,—Having been troubled with Asthma for several years, I could find no relief from any medicine whatever, until I was induced about two years ago to try a box of your valuable Lozenges, and found such relief from them that I am determined for the future never to be without a box of them in the house, and will do all in my power to recommend them to my friends.

If you consider the above testimonial of any advantage, you are quite at liberty to make what use of it you please.

I am, Sir, your most obliged servant,

Thos. Keating, Esq.

W. J. TRIGG.

79, ST. PAUL'S-CHURCHYARD.

BRANDE'S ENAMEL for FILLING DECAYING TEETH and rendering them Sound and Painless, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a true theory of the cause of Tooth-ache, and hence its great success. By most other remedies it is sought to kill the nerve, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. BRANDE'S ENAMEL does not destroy the nerve, but by restoring the Shell of the Tooth, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions instant case is obtained, and a lasting cure follows. Full instructions accompany every packet.

"Farnsfield, Nottinghamshire, Feb. 28th, 1850.

"Sir,—In a front tooth which I expected daily to lose I applied a plug of 'Brande's Enamel' several months ago, and from that time I have neither received the slightest pain nor experienced the least difficulty in masticating with that tooth, but it still remains a firm, painless, and useful tooth. Your enamel is worthy of recommendation.
"Yours truly,
"To Mr. J. Willis."
"Geo. SMITHURST."

London: Manufactured only by JOHN WILLIS, 24, East Temple-chambers, Whitefriars, Fleet-street, removed from 4, Bell's-buildings, Salisbury-square. Wholesale by all the large Medical Houses.

Should there be any difficulty in obtaining it, enclose thirteen stamps to JOHN WILLIS (as above) and you will ensure the genuine article by return of post. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "John Willis" is on every packet.

LUXURIANT AND BEAUTIFUL HAIR! WHISKERS! &c.

OF ALL THE PREPARATIONS ever introduced for the production of the Human Hair, Mustaches, Whiskers, Eyebrows, &c., none have gained such a world-wide celebrity and immense sale, as ROSALIE COUPELLE'S PARISIAN POMADE. It is eminently successful in nourishing, curling, and beautifying the hair, checking and preventing greyness in all its stages, strengthening weak hair, preventing its falling off, &c. &c. For the re-production of hair in baldness, from whatever cause, and at whatever age, it stands unrivalled. ONE TRIAL ONLY is solicited to prove the fact. It is an elegantly scented preparation, and sufficient for three months' use will be sent, post free, on receipt of twenty-four postage-stamps.

AUTHENTIC TESTIMONIALS AND OPINIONS.

Miss Young, Truro, writes:—"It has quite restored my hair, which I had lost for years, notwithstanding I had tried the many ludicrously-styled means of the day."

Mr. Bull, Brill, says:—"I am happy to say after everything else failed, yours has had the desired effect; the greyness is quite checked."

Dr. Erasmus Wilson:—"It is vastly superior to all the clumsy, greasy compounds now sold under various mysterious titles and pretences; which I have at different times analyzed, and found uniformly injurious, being either SCENTED, or COLOURED with some highly deleterious ingredient. There are, however, so many impositions afoot, that persons reluctantly place confidence where it may be justly bestowed."
For the NURSERY it is indispensable as form in infancy he basis of a good head of hair.

PATENT POWER-LOOM BRUSSELS CARPETS.

THESE CARPETS, MANUFACTURED by BRIGHT and Co., have now stood the test of time and wear; and in EXCELLENCE of MANUFACTURE, in VARIETY of PATTERN, and in BRILLIANCY and DURABILITY of COLOURS, they fully warrant all that has been said in their favour.

Notwithstanding this, parties interested in preventing the introduction of any new fabric, are, as usual, unscrupulous enough to detract from the merits of inventions which offer solid advantages to the public.

BRIGHT and CO.'S POWER-LOOM BRUSSELS CARPETS can be offered 20 PER CENT. lower than any other goods of equal quality; and we can assure the public that we have laid down upwards of TWENTY THOUSAND yards of them without a single complaint.

LUCK, KENT, AND CUMMING,
CARPET MANUFACTURERS,
4, REGENT-STREET,
Opposite HOWELL and JAMES.

REGISTER AND ALL OTHER STOVES.

WILLIAM S. BURTON'S Stock of REGISTER and other Stoves, besides being the largest in the world, is unequalled in novelty and variety of designs, and unsurpassed in excellence of workmanship. Bright Stoves, with bronzed ornaments, and two sets of bars, £3 14s. to £5 10s.; ditto, with ornate ornaments and two sets of bars, £5 10s. to £12 12s.; Bronze Fenders complete, with standards, from 7s. to £3; Steel Fenders, from £3 15s. to £5; ditto, with rich ornate ornaments, from £3 15s. to £7 7s.; Fire-Irons, from 1s. 9d. the set to £4 4s. Sylvester's and other Patented Radiating Stoves, and Kitchen Ranges equally low.

LAMPS of all SORTS and PATTERNS.—The largest, as well as choicest, assortment of PALMER'S MAGNUM and other CANDLESTICKS, CAMPINE, ARGAND, and SOLAR LAMPS, with all the latest improvements, and of the newest and most recherche patterns, in ormolu, Bohemian, and plain glass, or papier mache, in existence, is at W. S. BURTON'S, where all the seasonable novelties are now selling. Palmer's Patent Candles (marked "Palmer"), 6d. per lb.; English Camphine, in sealed cans, 3s. 9d. per imperial gallon.

The money returned for every article not approved of. Detailed catalogues, with engravings, as well as of every ironmongery article, sent (per post) free.

WILLIAM S. BURTON, 39, Oxford-street (corner of Newman-street), and No. 1, Newman-street.

ESTABLISHED IN WELLS-STREET, 1820.

PARALYSIS.

MR. HALSE, the MEDICAL GALVANIST, of 23, Brunswick-square, London, earnestly recommends invalids, and gentlemen of the medical profession, to peruse the following. It cannot but surprise them, and prove to them the all but miraculous powers of Galvanism, when applied in a scientific manner, and with an efficient apparatus.

The following case is, perhaps, as remarkable a one as could be selected, as showing the powers of Galvanism, after every medicine, and almost every medical practitioner in Devonshire had been tried in vain; and as the truth of it is witnessed by a distinguished clergyman of the Established Church, there can, one would suppose, be no doubt in any one's mind as to its accuracy. When the patient was brought to Mr. H., his wife told him that she could not believe that Galvanism, or anything else, could possibly restore him, for his complaint had been standing so long, and he was in such a weak state, that it would be presumptuous to expect any benefit, particularly as he had tried the most celebrated physicians in Devonshire, and still daily continued to get worse. She also stated, that her friends blamed her very much for removing him from his home; but she could not help it! Her husband had heard of such extraordinary cures made by Mr. H. in his complaint, that galvanized he would be, in spite of everything. His medical man was quite angry with him for thinking of such a thing; and when his friends were carrying him from his house to the carriage, every one appeared to be convinced that they should never see him alive any more. But notwithstanding all the difficulties he had to contend with, he was determined, and insisted upon being galvanized. The following letter, which he sent to the editor of the "Exeter Flying Post," will prove the result:—

DOUGHT NOT GALVANISM TO BE MORE GENERALLY RESORTED TO?

A letter to the editor of the "Flying Post," by one who has derived immense benefit from the power of the Galvanic Apparatus:—

"MR. EDITOR.—A few weeks since, I noticed a paragraph by you, stating that Galvanism ought to be more generally employed. I beg to state, that I am precisely of the same opinion, for I have witnessed its astonishing effects in a number of cases, and its power has been tried practically upon myself, with the happiest results. In that paragraph I was most happy to find favourable mention of Mr. Halse's name. All that you have said of him, and even more, is his due; indeed, as for myself, I have cause to bless the day that I first placed myself under his care. Now, Sir, my case was a most deplorable one, for I had not the least use of either arm or leg—they hung about me like as if they did not belong to me, and the strength of my legs was insufficient to support the weight of my body. Of course I could not stand; and if you had offered me a thousand guineas to move either hand but one inch from the place where it might have been placed, I could not have done it; not the least command had I over my limbs. My complaint was caused by a blow in the back. Well, as before stated, I placed myself under Mr. Halse's galvanic treatment. I had been led to believe that it was a dreadful operation to go through, but I was agreeably surprised that there was no unpleasantness at all about it, not even enough to make a child cry, so beautifully does Mr. Halse manage his battery. In three days, Sir, I could stand upon my legs, and in one week I could walk about the house; at the same time, I also partially recovered the use of my arms; and in six weeks I could walk several miles in a day without the least assistance. Well might you ask—'Ought not Galvanism to be much resorted to?' After what I have seen and experienced, I do consider it a shame that a portion of the medical profession should decline to recommend their patients to try the powers of Galvanism. Perhaps I need not state, that I had the advice of the most celebrated physicians in this country; but all the medicines which were tried did me little or no good. I believe Mr. Halse was as much surprised as myself and friends, when, at the expiration of a week, he saw that I could walk, for he did not lead me to believe that there would

be such a rapid improvement. I will state that invalids are very much to blame if they do not give Galvanism a trial,—for if it does no good, it is impossible it can do any harm. But there is every probability of its doing good; for during the time I was under Mr. Halse's care, I noticed its happy effects in a variety of cases, particularly sciatica, rheumatism, asthma, and nervousness; indeed, all his patients were rapidly regaining their health. I only regret that I had not applied to him earlier; I should have been many scores of pounds in pocket had I done so.
"GEORGE E. BIGNELL."

"New London Inn, Dodbroke, Kingsbridge."

"Witness to the truth of the above—C. G. Owen, Rector of Dodbroke, near Kingsbridge, Devon."

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatus; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effective as he could at his own residence.

Invalids are solicited to send to Mr. W. H. HALSE, of 23, Brunswick-square, London, for his Pamphlet on MEDICAL GALVANISM, which will be forwarded free, on receipt of two postage stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, tic douloureux, paralysis, spinal complaints, headache, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Halse's method of applying the galvanic fluid is quite free from all unpleasant sensations; in fact, it is rather pleasurable than otherwise, and many ladies are exceedingly fond of it. It quickly causes the patients to do without medicine. Terms, One Guinea per week. The above Pamphlet contains his Letters on Medical Galvanism.

HALSE'S SCORBUTIC DROPS, a sure cure for scurvy, bad legs, and all impurities of the blood.

"Their effects in purifying the blood are all but miraculous."

The present proprietor of HALSE'S CELEBRATED MEDICINE, having been a vendor of them, and having heard from his customers of the all but miraculous effects of them, and knowing that they had not been brought before the public in the provinces (although their sale in London is very large), in a manner that they ought to be, was induced to offer a certain sum for the recipe, title, &c., to the original proprietor. After much time, and paying a much larger sum than he intended, he has accomplished his object. He has no doubt, however, that the invalid public will ultimately well pay him for his outlay.

HALSE'S SCORBUTIC DROPS are generally admitted to be the most certain purifier of the blood of any as yet discovered, a remarkable change in the appearance—from a death-like paleness to the rosy hue of health—taking place within a very short time. Price 2s. 9d. each bottle, and in pint bottles, containing nearly six 2s. 9d. bottles, for 11s., patent duty included. The following Testimonial must convince every one of the safe, speedy, and truly wonderful effects of these Drops:—

DECLARATIONS OF THE GUARDIANS OF BRENT, DEVON.

SCURVY AND IMPURE BLOOD.—Another most Extraordinary cure by means of HALSE'S SCORBUTIC DROPS.—The following case has excited so much interest, that the Guardians of the parish of Brent, Devon, have considered it their duty to sign their names to the accompanying important declaration. It is well worthy the notice of the public:—

"We, the undersigned, solemnly declare, that before Thomas Rolins (one of our parishioners) commenced taking Halse's Scorbatic Drops, he was literally covered with large running wounds, some of them so large that a person might have laid his fist in them; that before he had finished the first bottle he noticed an improvement, and that, by continuing them for some time, he got completely restored to health, after everything else had failed. He had tried various sorts of medicines before taking Halse's Scorbatic Drops, and had prescriptions from the most celebrated physicians in this county, but without deriving the least benefit. Halse's Scorbatic Drops have completely cured him, and he is now able to attend to his labour as well as any man in our parish. From other cures also made in this part, we strongly recommend Halse's Scorbatic Drops to the notice of the public.

Signed by

"JOHN ELLIOTT, Lord of the Manor.

JOHN MANNING.

HENRY GOODMAN.

WILLIAM LEARWORTH.

ARTHUR PEARWORTHY.

"June 21st, 1843."

The above-mentioned Thomas Rolins was quite incapable of doing any kind of work whatever before he commenced taking these drops; some of his wounds were so large that it was most awful to look at them, and the itching and pain of the wounds were most dreadful; indeed, the poor fellow could be heard screaming by passers-by, both day and night, for sleep was entirely out of the question. He was reduced to mere skin and bone, and daily continued to get weaker, so that there was every probability of his speedy death. The effect which Halse's Scorbatic Drops had on him was, as it were, magical, for before he had finished his first bottle his sleep was sound and refreshing, the itching ceased, and the pain was very much lessened. Persons who see him now can scarcely believe it is the same man; the pale, sallow, sickly complexion having given way to that of the rosy hue of health, and his veins filled with blood as pure as purity itself. For all scorbatic eruptions, leprosy, diseased legs, wounds in any part of the body, scurvy in the gums, pimples, and blotches on the neck, arms, or face, these drops are a sure cure. Their action is to purify the blood; they are composed of the juices of various herbs, and are so harmless that they may be safely administered even to infants. The enormous sale which this medicine has now obtained is an undoubted proof of its invaluable properties.

ANOTHER SURPRISING CURE BY MEANS OF HALSE'S SCORBUTIC DROPS.

"Newman-street, Oxford-street, London, Jan. 5, 1845.

"Sir,—I know not how to thank you for the wonderful effect your medicine has had on me. For twelve years and upwards have I suffered from wounds in my leg, and everything I tried had either a bad effect or no effect at all. At last a fellow-sufferer recommended me to try 'Halse's Scorbatic Drops.' I did so, and strange as it may appear, I had scarcely got through the first bottle before my wounds began to heal. Altogether, I have taken six bottles and two boxes of pills, and my leg is now as sound as ever it was, and my general health is also materially improved. Pray make this public for the benefit of fellow-sufferers.—I remain, Sir, your humble servant,
"CHARLES DICKENSON."

The following is extracted from the Nottingham Review, of Nov. 15, 1844:—

"IMPURITY OF THE BLOOD THE CAUSE OF SCURVY, BAD LEGS, &c.—It is really astonishing that so many persons should be content to be afflicted with scurvy, wounds in the leg, &c., when it is a well-ascertained fact that 'Halse's Scorbatic Drops' make the disease vanish like snow before the sun. No one is better able to judge of the value of medicine, as to its effects on the bulk of the people, than the vendors of the article; and, as vendors of this medicine, we can recommend it to our friends, for there is scarcely a day passes but we hear some extraordinary account of it; indeed, we have known parties who have tried other advertised medicines without the least success, and yet, on resorting to this preparation (the now justly-celebrated Halse's Scorbatic Drops), the disease has yielded, as if by magic. We again say, 'Try Halse's Scorbatic Drops.'"

HALSE'S SCORBUTIC DROPS are sold in 2s. 9d. and in pint bottles, containing nearly six 2s. 9d. bottles, for 11s., by the following appointed Agents, and by all Medicine Vendors.

WHOLESALE LONDON AGENTS.—Barclay and Sons, Farringdon-street; C. King, 41, Carter-street, Walworth; Edwards, St. Paul's; Butler and Harding, 4, Cheapside; Sutton and Co., Bow-churchyard; Newbery, St. Paul's; Johnston, 68, Cornhill; Sanger, 150, Oxford-street; Prout, 229, Strand; Hannay and Co., 68, Oxford-street.

JOHN CASSELL'S COFFEE BETTER THAN EVER!

THIS COFFEE is selected from the very CHOICEST GROWTHS, and is of superb quality. A trial is earnestly requested of all who appreciate a rich, fragrant, and delicious beverage.

JOHN CASSELL has attained a position, as supplier of Coffee to the People of the United Kingdom, to which no other person can lay claim. For this he is indebted to his uniform practice of sending out the finest and richest flavoured Coffees the markets of the world have supplied, and which the largeness of his purchases has enabled him to secure. His Establishment is the first in the Empire. Indeed, its large and powerful Steam-Engine, its beautiful and perfect Machinery, the size of its Roasting Department, and the immense number of persons employed in packing and preparing the Coffees for sale, entitle it to rank amongst the most extensive and complete Coffee marts in the WORLD. As regards the importing Department, JOHN CASSELL commands the FINEST GROWTHS that are shipped to this country. In fact, for supplying the People of the United Kingdom with an article that enters so largely into the consumption of almost every household, and the use of which has so greatly aided in the formation of habits of TEMPERANCE, no Establishment can compete with that of JOHN CASSELL.

If it is asked, what has raised him to his present position, as one of the most extensive Coffee-dealers in the world, the reply is, that he has invariably sold an article rich, strong, and mellow-flavoured, which has proved acceptable and highly satisfactory to the public taste. But though JOHN CASSELL'S success in this particular line of business has been unprecedented, he is determined, for the future, to aim at nothing less than UNIVERSAL APPROBATION. If this is to be acquired, he will acquire it; for he is now entering upon a stock of Coffees, and has made arrangements for a continued supply of such a quality, as cannot fail to secure their continued use wherever they are introduced. In fine, JOHN CASSELL'S COFFEES will be found to possess all the qualities requisite for making a cup of really good Coffee, namely—richness and mellowness combined with strength. These Coffees are made up in sealed air-tight Packages, from one ounce to eight ounces; also in half and one pound Canisters; and, to PREVENT IMITATION, every Package or Canister bears the signature of "JOHN CASSELL," without which none can be genuine. The following are the prices at which they can be obtained:—

JOHN CASSELL'S COFFEE, No. 1.....	An excellent Article.....	1s. 4d.
JOHN CASSELL'S COFFEE, No. 2.....	Cannot fail to give great satisfaction, being a combination of the choicest growths of Jamaica, possessing richness, strength, and flavour.....	1s. 8d.
JOHN CASSELL'S COFFEE, No. 3.....	To every Connoisseur in Coffee this will prove a treat combining the finest mountain-growth of both Jamaica and Turkey.....	2s. 0d.

ONE GUINEA PER ANNUM.

NEW AND CHOICE BOOKS.

TWELVE THOUSAND VOLUMES PER ANNUM

Is the present rate of increase at

MUDIE'S SELECT LIBRARY,

28, UPPER KING-STREET, BLOOMSBURY-SQUARE.

This supply comprises from FIFTY to TWO HUNDRED AND FIFTY COPIES of all the best New Works. The preference is given to Works of History, Biography, Travel, Philosophy, Science, and Religion. The best WORKS OF FICTION and all the leading PERIODICALS are also added in large numbers on the day of publication.

SINGLE SUBSCRIPTION—ONE GUINEA PER ANNUM.

*. The best and newest Works are exchanged regularly, without cost, trouble, or disappointment, in every part of London and its neighbourhood, at Two Guineas per annum.

Book Societies, Public Institutions, and Libraries, in all parts of the country, are supplied on a plan which has given general satisfaction for many years. Terms: from Three to Fifty Guineas per annum.

TO SCHOOLMASTERS, PARENTS, &c. &c.

THE GUTTA PERCHA COMPANY

HAVE BEEN FAVOURED WITH THE FOLLOWING LETTER FROM

LIEUTENANT ROUSE,

SUPERINTENDENT OF THE GREENWICH HOSPITAL SCHOOLS.

GREENWICH HOSPITAL SCHOOLS, July 16th, 1850.

I have for the last three years worn Gutta Percha Soles, and from the comfort experienced in the wear generally, particularly in regard to dry feet, and also in durability and consequent economy, I was induced to recommend the Commissioners of Greenwich Hospital, to sanction its use in this Establishment, instead of Leather Soles. It has now been Six Months in general use here, so that I am, from experience in the wear and tear of Shoes for EIGHT HUNDRED BOYS, able to speak with confidence as to its utility, which, in my belief, is very great; and I am looking forward to its being the means, during the next Winter, of preventing chilblains, from which we have greatly suffered.

I have much pleasure in giving this testimony, and you have my permission to make it as public as you please, in the belief that it cannot but be doing good.

I remain, your faithful Servant,

JOHN WOOD ROUSE, LIEUT. SUPERINTENDENT.

FROM

LIEUT. COLONEL F. R. BLAKE,

THIRTY-THIRD REGIMENT.

NEWCASTLE-ON-TYNE, July 16th, 1850.

In reply to your letter requesting my opinion with regard to Gutta Percha Soles, I have great pleasure in informing you, that I have made particular enquiries on the subject from those Soldiers of the 33rd Regiment, who have worn them during the past year, and they decidedly give the preference to the Gutta Percha Soles, both for comfort and durability. I have also constantly worn them myself, and can therefore speak from my own knowledge of the superior advantages of Gutta Percha Soles.

I am, your obedient servant,

F. R. BLAKE, LIEUT. COL., 33RD REGIMENT.

IMPORTANT TO GARDENERS, &c.

The Gutta Percha Company have been favoured with the following Letter

G. GLENNY, ESQ.,

THE CELEBRATED FLORIST.

Country Gentleman Office, 420, Strand, London, August 21, 1850.

GENTLEMEN,—I have worn Gutta Percha Soles and Heels three years, and being so much in a garden as I necessarily am in all weathers, and with the ground in all states, I would on no account be without them. As a matter of economy I would recommend Gardeners to use them, for they may repair the worn part at all times by warming the material at the fire, and pressing it from the thick parts to the worn parts, as easily as if it were so much dough. I think it the duty of all persons who must occasionally wet their feet, to adopt a material that completely defies damp. Many a Gardener would escape colds and rheumatism by the use of Gutta Percha Soles.

Your obedient servant,

G. GLENNY.

The Gutta Percha Company, Patentees, 18, Wharf Road, City Road, London.

PLUMBE'S IMPROVED FARINACEOUS FOOD,

FOR INFANTS, INVALIDS, AND OTHERS.

A LIGHT NUTRITIOUS DIET, SUITABLE FOR BREAKFASTS, LUNCHEONS, SUPPERS, &c. &c., and may be used for Puddings, Custards, Biscuits, or ordinary purposes; recipes accompany each tin.

Prepared and sold by A. S. PLUMBE, 3, Allie-place, Great Allie-street, Whitechapel, London, whose signature to each Packet is necessary to ensure its being genuine; price 1s. per pound.

This pure foreign vegetable production is strongly recommended by the faculty for its nutritious and restorative qualities, being light and easy of digestion, and free from the unpleasant flavour of the farinas now in general use, but containing equally much nutriment. Invalids will find it a most delicious and restorative food; mothers, an indispensable adjunct to the nursery; and to persons suffering from loss of appetite, this superior food will prove invaluable. By its regular use, dyspepsia, and all disorders arising from indigestion, are entirely eradicated and prevented, so that the most delicate may partake with pleasure and benefit, for it imparts strength and energy to the most enfeebled constitution, invigorating the muscular and nervous system, and thereby completely establishing a healthy action of the stomach and bowels.

CHEMICAL TESTIMONIAL.

"I hereby certify, that the Farinaceous Food for Infants, Invalids and others, as sold by Mrs. Plumbe, of 3, Allie-place, Great Allie-street, Whitechapel, is a perfectly pure vegetable product, agreeable to the palate, light on the stomach, easy of digestion, eminently wholesome and nutritive, and therefore deserving of general patronage and adoption, for the dietetic regimen of weakly children and convalescents.

"September 5th, 1850.
"London, 21, Bloomsbury-square."

"ANDREW URE, M.D., F.R.S.
"Professor of Chemistry, and Analytical Chemist."

PLUMBE'S SOUTH-SEA ARROW-ROOT.

A. S. PLUMBE begs to inform the Public, that she has just imported her winter stock of Arrow-root, and flatters herself that having had more than ten years' experience in the trade, during which period she has given it her constant attention, and made it her entire occupation, from her very large purchases, she is enabled to give a better article than is usually sold at the same price, and pledges herself to deliver it free from adulteration.

Agents may obtain particulars of A. S. Plumbe, 3, Allie-place, Great Allie-street, Whitechapel, London; and may be had wholesale of

Messrs. ABBIES and CO., 60, Gracechurch-street, City.
AGENTS WANTED.

SASSAFRAS CHOCOLATE.—Dr. De La

MOTTE'S nutritive health-restoring, AROMATIC CHOCOLATE, prepared from the nuts of the Sassafras tree. This chocolate contains the peculiar virtues of the Sassafras root, which has been long held in great estimation for its purifying and alterative properties. The aromatic quality (which is very grateful to the stomach) most invalids require for breakfast and evening repast, to promote digestion, and to a deficiency of this property in the customary breakfast and supper, may, in a great measure, be attributed the frequency of cases of indigestion, generally termed bilious. It has been found highly beneficial in correcting the state of the digestive organs, &c., from whence arise many diseases, such as eruptions of the skin, gout, rheumatism, and serofula. In cases of debility of the stomach, and a sluggish state of the liver and intestines, occasioning flatulence, costiveness, &c., and in spasmodic asthma, it is much recommended. Sold in pound packages, price 4s., by the Patentees, 18, SOUTHAMPTON-STREET, STRAND, LONDON; also by Chemists.

PURE COFFEE FOR INVALIDS.

"In consequence of the many spurious admixtures packed in canisters under the name of Patent Coffee, the medical profession of London think it just to caution the public against them, and recommend all persons whose object it is to obtain genuine coffee, to buy Snowden and Co.'s Patent Purified Coffee Nibs for Invalids, and grind it themselves. They may then depend on obtaining, not only a genuine article, but purified from all irritating fibre, which renders coffee objectionable to many who otherwise would enjoy that luxurious beverage."—See Testimonial of Dr. Ure, Professor of Chemistry, Bloomsbury-square London.

PATENT PURIFIED COFFEE NIBS, for Invalids.

Her Majesty has granted to ROBERT SNOWDEN and CO., of the CITY-ROAD and EAST-ROAD, LONDON, her Royal Letters Patent for Roasting Coffee in Porcelain Enamelled CYLINDERS, and PURIFYING the BERRY from all the internal FIBRE which encircles the heart of the bean.

These Cylinders having a glazed surface, are as clean as pure as a dinner-plate; the Coffee cannot be burnt, or imbibe any metallic flavour during the process of roasting, as is always the case, in a more or less degree, with coffee roasted in the common iron cylinders. After the Coffee roasted, it passes through our PATENT PURIFYING MACHINE, which entirely removes all woody and fibrous particles from the heart of the berry—it is the presence of this fibre in all other coffee which renders it so irritating to persons of weak digestion, an evil which is entirely obviated by the use of Snowden's Purified Invalid Coffee. The fibre may be seen by any lady who will take the trouble to break the coffee berry, and examine it. From the Purifying Machine, it passes into our Steam Grinding Mills, and, while warm, and containing all the natural AROMA of the BERRY, is packed under our own immediate inspection, in Canisters of 4lb., 1lb., and 2lb. each, labelled "Snowden and Co." for the use of those families who do not grind their own Price 2s. per lb.

Some Families prefer to use their own mills, and for the convenience of such, we pack also in Canisters of 4lb., 1lb., and 2lb. each, at 2s. per lb., the Purified Coffee nibs.

Invalids and Persons suffering from Dyspepsia and Nervousness may, therefore, depend upon having an article much purer than they can buy at any other house, as Snowden's patent (a copy of which can be seen at their Warehouse), excludes all others from the right of PURIFYING COFFEE on their principle.

Since our Patent was granted, Canister Packed Coffee has become an important trade, and numerous Canister Coffee Packers have started under the name of Patent; but with one exception, and that only refers to Roasting, there is no other Patent Canister Coffee in existence. We make this statement, and defy contradiction. Invalids and persons of weak digestion are, therefore, solicited to ask for Snowden's Purified Coffee for Invalids.

To be had of the Patentees, City-road and East-road, London, and of their appointed Agents, in most of the principal towns; where such Agents are not, it may easily be had by inquiry, or letter containing a remittance, to the Patentees, SNOWDEN AND COMPANY, CITY-ROAD AND EAST-ROAD, LONDON.

PERFECT FREEDOM FROM COUGHS

IN TEN MINUTES AFTER USE,

AND INSTANT RELIEF AND A RAPID CURE OF ASTHMA, CONSUMPTION, COUGHS, COLDS, AND ALL DISORDERS OF THE BREATH AND LUNGS, ARE INSURED BY

DR. LOCOCK'S PULMONIC WAFERS.

A few facts relating to the extraordinary success of Dr. Locock's Pulmonic Wafers, in the cure of Asthma and Consumption, Coughs, Colds, and Influenza, Difficult Breathing, Pains in the Chest, Shortness of Breath, Spitting of Blood, Hoarseness, &c., cannot fail to be interesting to all, when it is borne in mind how many thousands fall victims annually to diseases of the chest.

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I, Thomas Carter, Egremont, Cheshire, had an asthmatic cough for fourteen years; nothing ever gave me relief until I commenced taking Dr. Locock's Pulmonic Wafers, three boxes of which have entirely cured me.

(Signed)

THOMAS CARTER.

Witness, Mr. Geo. H. Howell, Chemist, Dale-street, Liverpool.

Cures of Consumption in Newcastle.

Gentlemen,—I can myself speak of your Wafers with the greatest confidence, having recommended them in many cases of Pulmonary Consumption, and they have always afforded relief when everything else has failed, and the patients having been surfeited with medicine, are delighted to meet with so efficient a remedy, having such an agreeable taste.

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13, Moseley-street, Newcastle-on-Tyne.

They have a pleasant taste, and may be taken by infants as well as adults.

Price 1s. 4d., 2s. 9d., and 11s. per box.

TO SINGERS AND PUBLIC SPEAKERS these Wafers are invaluable, as by their action on the throat and lungs, they remove all hoarseness in a few hours, and wonderfully increase the power and flexibility of the voice.

NOTE.—Full directions are given with every box in the English, German, and French languages.

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Sold by all respectable Medicine Vendors.

Also may be had,

DR. LOCOCK'S FAMILY APERIENT AND ANTIBILIOUS WAFERS,

A mild and gentle Aperient and Stomachic Medicine, having a most agreeable taste, and of great efficacy for regulating the Secretions and correcting the action of the Stomach and Liver. Sold at 1s. 4d., 2s. 9d., and 11s. per box. Also,

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The best Medicine for Ladies. Have a pleasant taste. Price 1s. 4d., 2s. 9d., and 11s. per box.

ALL PILLS UNDER SIMILAR NAMES ARE COUNTERFEITS.

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Many Medicine Vendors when asked for DR. LOCOCK'S MEDICINES attempt to sell "Pills," "Wafers," and other preparations under nearly similar names instead—because they obtain a larger profit by the sale of such counterfeits than can be obtained by vending the genuine medicine. The Public is therefore cautioned that the only genuine has the words "Dr. Locock's Wafers" in white letters on a red ground printed in the Government Stamp outside each box.

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On the 1st of January, 1851, this Popular Magazine, which has been pronounced by the Press to be the "cheapest," "the best," "the most brilliant," "the most interesting and instructive," and "the most elevating in tone and tendency," of our Periodical Literature, will be PERMANENTLY ENLARGED WITHOUT BEING INCREASED IN PRICE. It will sell as before, PRICE TWOPENCE, MONTHLY.

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It becomes cheaper than the common Paint, from its spreading over a much larger surface. 2 cwt. of this Paint covers as much as is usually covered by 3 cwt. of white lead.

Each Cask is stamped with the name "Hubbuck, London, Patent," as the style of the Manufacturers.

A Circular, with full particulars, may be had of the principal Dealers in Paint, and of the Manufacturers, THOMAS HUBBUCK and SON, COLOUR WORKS, OPPOSITE THE LONDON DOCKS.

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Mourning to any extent at five minutes' notice.

Ladies' riding habits, court dresses, naval and military uniforms, liveries, &c., 40 per cent. lower than usually charged for the same.

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No. 1, FULLEN'S ROW, ISLINGTON,

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THIS Institution was established May, 1850, for the treatment of the Sick on the Homoeopathic System of Medicine.

Poor persons, within certain limitation, are admitted free of every expense, and may obtain Tickets for that purpose, simply by application, on Monday and Thursday mornings, at Nine o'clock.

Persons not desiring gratuitous relief are required to pay One Shilling for each time of attendance, which includes every expense for Medicine.

Attendance Daily from Nine till Twelve o'clock in the Morning, and from Five till Seven o'clock in the Evening.

COUGH JUJUBE LOZENGES.

THESE valuable Jujubes are composed of the most approved expectorants, with pure gum, which, by relieving the irritation in the air-passages, present a safe, agreeable, and efficacious medicine in all cases of ASTHMA, BRONCHITIS, difficult respiration, consumptive complaints, and all other affections of the chest and lungs.

15, Sydney-place, City-road, London, Sept. 30th 1850.

Messrs. Warrick Brothers.—I feel great pleasure to tell you how much benefit I have received from your Cough Jujube Lozenges. For some time before I took them, I was in the habit of spitting blood whilst coughing, and have since, at the recommendation of a friend, taken them, and received most astonishing relief, not only as to my cough, but do not now spit any blood.

G. RICHARDS.

Great Grimsby, Oct. 10th, 1849.

Gentlemen.—I hasten to acknowledge the thanks I feel due to you. I think the public ought to be aware that there is such a valuable remedy as your Cough Jujube Lozenges. My son, ever since he returned from sea, has been afflicted with shortness of breath and violent cough, whenever he went out in the cold air; he had taken a very few when the symptoms became relieved, and I have no doubt but that soon he will lose the cough, as he seems already astonishingly better.

Please send me another box that I may have them in the house, for I shall recommend them to all my friends.

I am, Gentlemen, your obedient servant,

Messrs. Warrick Brothers. MARTHA SMITH.

Windsor, August, 7th 1850.

Gentlemen.—I have been afflicted for many years with what my doctor calls bronchitis. I took your Lozenges for four days, and I may say that I am almost cured, they seemed so much to relieve my breathing.

I am, Gentlemen, your obedient servant,

THOMAS STONE.

39, Curtain-road, Sept. 19th, 1850.

Gentlemen.—I feel it my duty to certify how much benefit your Cough Jujube Lozenges have been to me. I have been troubled with an asthmatic cough for a very long time. I have tried everything, and found nothing give me so much relief. I have recommended them to an aunt of mine, who had a most troublesome cough for years, and I have no doubt she will be as much obliged as I am for the good they have done.

I am, Gentlemen, your obedient servant,

To Messrs. Warrick Brothers, J. GIBBS.

3, Garlick-hill, Upper Thames-street.

Commercial-road, Oct. 4th, 1850.

Gentlemen.—Having been troubled from childhood with a winter cough, I always look forward with anxiety to this time of year, fearing, from experience, that when once my cough begins, it will abide with me until the spring. My cough, as usual, began with the change in the weather, but having been advised by a friend to try your Lozenges, I did so, and after taking one box my cough left me—a most unusual thing—and has not returned. If you think my experience will induce others to seek the same benefits I have derived from the use of your Lozenges, you are at perfect liberty to publish this.

I am, Gentlemen, your obedient servant,

Messrs. Warrick, Garlick-hill. F. FRANKS.

Prepared and sold wholesale by WARRICK BROTHERS, London and retail by all Chemists and Druggists throughout the country. Price, 1s. 1 1/2d. per box, with directions.

Also, Proprietors of the

ACIDULATED CAYENNE JUJUBES LOZENGES.

LUXURIANT AND BEAUTIFUL HAIR, WHISKERS! &c.

MANY preparations for the Hair have been introduced to the public, but none have gained such a world-wide celebrity and immense sale as MISS DEAN'S CRINILENE. It is guaranteed to produce WHISKERS, MOUSTACHES, EYEBROWS, &c., in three or four weeks, with the utmost certainty, and will be found eminently successful in nourishing, curling, and beautifying the hair, checking greyness in all its stages, strengthening weak hair, preventing its falling off, &c. &c. For the reproduction of hair in baldness, from whatever cause, and at whatever age, it stands unrivalled, never having failed. One trial only is solicited to prove the fact. It is an elegantly-scented preparation, and sufficient for three months' use will be sent, post free, on receipt of Twenty-four postage stamps, by Miss DEAN, 48, Liverpool-street, King's-cross, London.

For Children it is indispensable, as forming the basis of a beautiful head of hair.

AUTHENTIC TESTIMONIALS.

"I constantly use your Crinilene for my children. It restored my hair perfectly."—Mrs. Long, Hitchin, Herts.

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Professor Ure, on analyzing the Crinilene, says: "It is perfectly free from any injurious colouring or other matter, and the best stimulant for the hair I have met with. The scent is delicate and very persistent."

CURE YOUR CORNS AND BUNIONS.

Those who wish to walk with perfect ease will find Miss Dean's ABSORBENT the only radical cure for Corns and Bunions. It is guaranteed to cure them in three days, without cutting or pain. One trial is earnestly solicited by all suffering from such tormentors.

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DR. BARKER still continues to supply the afflicted with his celebrated remedy for every variety of single or double Rupture, the efficacy of which, in many thousands of cases, is too well known to need comment. It is applicable alike to male or female of any age, perfectly free from danger, causes no pain, inconvenience, or confinement; and will be sent free by post, with instructions, &c., on receipt of 7s. in postage-stamps, or a Post-office Order, payable at the General Post Office. Address, ALFRED BARKER, M.D., 48, Liverpool-street, King's-cross, London. At home for consultation daily from Ten till One, and Four till Eight (Sunday excepted).

A great number of trusses have been left behind by patients cured, as trophies of the immense success of this remedy, which Dr. B. will be happy to give to any requiring them after a trial of it.

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"In the five cases I wrote to you about, the remedy has perfectly succeeded; send me another for a case of Scrotal Hernia."—John Armstrong, Navy Surgeon.

"We have witnessed the cure of three cases of Rupture by Dr. Barker's treatment, which confirms the remarks we made some time since on the utility of this discovery to those suffering from Hernia."—Medical Journal.

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IV. The Lecturers and Masters have been selected with a view to their being permanently retained in connexion with the School. The Director has secured the services of Gentlemen whom he believes to be altogether qualified for the respective positions which they occupy.

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VI. Several Gentlemen of great learning and abilities have kindly engaged to act as Examiners. At the close of every half-year, and in some cases oftener, they test the proficiency of each Pupil, and the methods of instruction. The Examination Papers and Reports are printed for the satisfaction of parents and Friends. A quarterly Report of progress and conduct is also furnished by the Director.

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ROBERT WINTER, JUN., Director.
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Will be held in TOTTENHAM-COURT CHAPEL SCHOOL-ROOM, Tottenham-court-road, on WEDNESDAY, January 8th, 1851, from 7 to 9, to issue Shares and answer inquiries. £1000 will be sold at half-past 8.

Attendance will be given every Friday evening, at Tottenham-court Chapel School-Room, Tottenham-court-road, from 8 to 9 o'clock, to allot shares and answer inquiries. Shares may also be obtained of any of the Directors or Secretary.

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	Amount Assured.	Annual Revenue.	Accumulated Fund.
At 1st March, 1832	£67,200	£2,032	£1,898
Do. 1838	824,275	30,204	71,191
Do. 1844	1,919,292	68,920	263,719
Do. 1850	3,366,354	120,978	572,817

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